

UNIVERSIDAD COMPLUTENSE DE MADRID
FACULTAD DE PSICOLOGIA
Departamento de Psicología Diferencial y del Trabajo



TESIS DOCTORAL

Wu-Wei: otro camino de liderazgo

Wu-Wei : another way of leadership

MEMORIA PARA OPTAR AL GRADO DE DOCTOR

PRESENTADA POR

Haotian Pang

Director

José Prieto Zamora

Madrid, 2018

UNIVERSIDAD COMPLUTENSE DE MADRID

FACULTAD DE PSICOLOGIA

Departamento de Psicología Diferencial y del Trabajo



Wu-Wei: Otro “Camino” de Liderazgo

Wu-Wei: Another “Way” of Leadership

MEMORIA PARA OPTAR AL GRADO DE DOCTOR

PRESENTADA POR

Haotian Pang

Dirigida por

Dr. José Prieto Zamora

Madrid 2017

ABSTRACT

The main subject of this doctoral dissertation is the nexus between wu-wei (a traditional Chinese notion that permeates decision making and governance) and Supportive versus Toxic leadership styles as understood in the 21st century. The background is psychological research, and a questionnaire was developed and tested with Chinese and Spanish samples.

At first glance, wu-wei is an Arcanum, which is a mysterious and contradictory word, a powerful Daoist remedy because it combines action and inaction, liveliness and inertia in wise daily life affairs, in politics as well as the routine nature of authority and initiative in a job where rulership is entailed. In Western languages the translation is a nightmare and featuring it out in a questionnaire a labyrinth. This doctoral dissertation evidenced that the exit can be reached, that it has been a trouble and an amusement to search for the way out.

Due to the nature of ancient Daoist philosophical jargon, the notion of wu-wei appears as a central theme of non-intervention governance, which is often mistakenly rendered as laissez-faire leadership style. In addition, the lack of an operational framework built under the modern Western management language doesn't make the current situation any better. Consequently, no empirical-based assessment instrument has been developed, until now, to measure such a phenomenon.

To bridge the gap, a Western leadership literature review was done first to outline the structure of mainstream Western leadership studies, so that the author could develop the wu-wei leadership model under such a framework and made the theories' comparison possible. Great caution and avoidance of reading too much between the lines has been the blueprint and so the Indirect Leadership Questionnaire (ILQ) was developed to assess the latent construct of a no

directive leadership model. Two axes are involved: Supportive versus Toxic leadership, cooperation versus expertise among teammates.

Subsequently, a pilot study was conducted by using a sample of 225 participants from China. The original ILQ with 80 items, which uses a Likert-scale format, then was cut to 34 items after the item analysis; a four-factor construct was obtained by both principal component and exploratory factor analysis.

To validate the ILQ, both the online and paper-pencil format tests (in Chinese, Spanish and English) were used in the main study to reach to a more typical sample. The final usable sample size was 616 (CN=311, ES=305) with the average age of 29.44 (SD=8.58) ranging from 18 to 68 years old, which 64% was female. The exploratory factor analysis was first conducted by using half of the sample (N=314). Unweight least squares method and parallel analysis were employed to determine the factor number, it turned out that four-factor was the best solution for the construct of wu-wei leadership model.

Afterwards, the other half of the sample (N=301) was used for confirmatory factor analysis (CFA). The analysis results showed an adequate fit of a refined version of ILQ with 26 items. The reliability analysis revealed the internal consistency, which the four components of ILQ (toxic leader, supportive leader, cooperative followers and follower with expertise) had a Coefficient Alpha ranging from .88 to .93. Its significant positive correlations with the factors of Authentic Leadership Questionnaire (ALQ) of Bruce J. Avolio demonstrated the evidence of validity. As a result, the final version of ILQ with 26 items was settled to be a valid and empirically sound measurement tool.

Finally, with the aim of making a cross-culture comparison, the multi-group confirmatory factor analysis was yielded among Chinese and Spanish participants. Despite the acceptable

Goodness-of-Fit index of each group, the chi-square difference test between the configural and metric invariance was statistically significant, which prevented a strict model of group invariance. Consequently, the absence of weak measurement invariance across groups indicated that the observed indicator variables measure different constructs or factors in different groups.

That is to say, how Chinese people saw wu-wei as a leadership theory wasn't the same as the Spanish people did. However, the t-test result demonstrated that the difference between two data collection methods was significant. Since all Chinese participants in the main study took the online tests, whereas 86.23% of Spanish participants took the paper tests. It raised concern that the different data collection methods might be one of the reasons for the absence of weak measurement invariance across two groups. Future research needs be done to refine the ILQ and to prove its effectiveness in organizational performance.

Keywords: wu-wei, Daoism, inaction, Supportive leadership, Toxic leadership, Cooperative teammates, Expert teammates, cross-cultural Chinese and Spanish comparisons

RESUMEN

El tema principal de esta tesis doctoral es el nexo entre wu-wei (una noción tradicional china que impregna la toma de decisiones y la gobernabilidad) y los estilos de liderazgo tolerante versus tóxico como se entiende en el siglo XXI. El fondo es la investigación psicológica, habiéndose desarrollado un cuestionario y probado con muestras chinas y españolas.

A primera vista, wu- wei es un arcano, una palabra misteriosa y contradictoria, un poderoso remedio taoísta, porque combina la acción y la inacción, la vivacidad y la inercia en los asuntos sabios de la vida cotidiana y en la política, así como en la naturaleza rutinaria de la autoridad y de la iniciativa en un trabajo donde se implica a la forma de gobierno. En los idiomas occidentales su traducción es una pesadilla y presentarla en un cuestionario, laberintico. Esta tesis doctoral evidencia que se puede alcanzar la salida y que ha sido un problema y una diversión buscarla.

Debido a la naturaleza de la jerga filosófica taoísta antigua, la noción de wu-wei aparece como un tema central del gobierno no intervencionista, que a menudo y equivocadamente se considera como el estilo del laissez-faire del liderazgo. Además, la falta de un marco operacional construido bajo el lenguaje moderno de gestión occidental, no mejora la situación actual. En consecuencia, hasta ahora no se ha desarrollado ningún instrumento de evaluación empírico para medir este fenómeno.

Para superar la brecha, se realizó una revisión de la literatura de liderazgo occidental y de ese modo delinear la estructura de los principales estudios occidentales de liderazgo, para que así el autor pudiera desarrollar el modelo de liderazgo wu-wei bajo ese marco y hacer posible la comparación de las teorías. teniendo eso sí, cautela de evitar la lectura entre líneas. Por tanto el Cuestionario de Liderazgo Indirecto (ILQ) se desarrolló para evaluar el constructo latente de

liderazgo no directivo. El constructo se supone bidimensional con los ejes de liderazgo de apoyo versus tóxico, cooperación versus experiencia entre compañeros de equipo.

Posteriormente, se realizó un estudio piloto utilizando una muestra de 225 participantes de China. El ILQ (original con 80 ítems), que usa un formato de escala Likert, fue reducida a 34 ítems después del análisis de los ítems. Los resultados del análisis factorial exploratorio, tanto por el método de componentes principales como con ejes principales mostraron cuatro factores.

La recogida de datos para la validación del ILQ se llevó a cabo a través de internet y mediante aplicación colectiva presencial presentando el cuestionario en chino, español o inglés. El número de participantes en el estudio principal fue de 616 (CN = 311, ES = 305) personas con una edad media de 29,44 años ($DS = 8,58$), de entre 18 y 68 años, de los cuales el 64% eran mujeres. Se realizó un análisis factorial exploratorio con la mitad de la muestra ($N=314$), leví con mínimos cuadrados no ponderados y análisis paralelo para determinar el número de factores, que fue fijado en cuatro como la mejor solución para el modelo de liderazgo de wu-wei.

Posteriorment se llevó a cabo un análisis factorial confirmatorio (AFC) con la otra mitad de la muestra ($N=301$). Los resultados del análisis mostraron un ajuste adecuado del modelo de cuatro factores reduciendo el ILQ a 26 ítems. El análisis de la fiabilidad reveló que la consistencia interna de los cuatro componentes (líder tóxico, líder de apoyo, seguidores cooperativos y seguidores con experiencia) tenía un Coeficiente Alfa de 0,88 a 0,93. Sus correlaciones positivas significativas con los factores del Cuestionario de Liderazgo Auténtico (ALQ) de Bruce J. Avolio demostraron la evidencia de validez como relaciones con otras variables. Como resultado, el ILQ con 26 ítems se estableció como una herramienta de medición válida y empíricamente sólida.

Finalmente, con el objetivo de hacer una comparación entre culturas, se llevó a cabo un AFC multigrupo con los participantes chinos y españoles. A pesar del índice de Goodness-of-Fit aceptable de cada grupo, el test de diferencia chi-cuadrado entre la invarianza configural y métrica fue estadísticamente significativo, lo que impidió la comparación de otros modelos de invarianza más estrictos. En consecuencia, la ausencia de invarianza débil entre los grupos indicó que las variables indicadoras observadas miden diferentes constructos o factores en diferentes grupos.

Es decir, la manera en que el pueblo chino veía wu-wei como una teoría de liderazgo no era la misma que la del pueblo español. Sin embargo, el resultado de la prueba-t demostró que la diferencia entre dos métodos de recogida de datos era significativa. Dado que todos los participantes chinos en el estudio principal hicieron las pruebas por Internet, y que el 86,23% de los participantes españoles las hicieron en papel, se planteó que la diferencia de la forma de aplicación podía ser una de las razones de la no invarianza en los grupos chino y español. Es necesario realizar futuras investigaciones para afinar el ILQ y probar su efectividad en el desempeño organizativo.

Palabras clave: wu-wei, taoísmo, inacción, liderazgo de apoyo, liderazgo tóxico, compañeros de equipo cooperativos, compañeros de equipo expertos, comparaciones interculturales chinas y españolas

DEDICATION

This dissertation is dedicated to my late Uncle Xiao whom I'd never had a chance to bid farewell.

ACKNOWLEDGEMENTS

It has been a long journey to fulfill the dream burgeoned years ago in China. Along with this adventure, there are so many people that have dedicated their time, compassion, tolerance, enlightenment to encourage me to penetrate all the obstacles by reason, and this dissertation is an aggregate of the aspirations of everyone coming along with me, it could not have been accomplished without them.

The greatest love of all simply comes from my mother; I would like to seize this official opportunity to gratitude to your unconditional love, and thank you for always believing in me.

It is such an honor to have this study done under the supervision of my advisor and research mentor José María Prieto Zamora. Thank you for broadening my vision and inviting me into this fascinating world of Daoism. This dissertation is the fruit of our weekly conversation and countless discussion over these years. Your dedication and wisdom really shed the light on my academic journey.

On the other side, I'm also appreciated the guidance of Professor Rosaria Martinez, she has provided feedback of statistical analysis and helped me through all the obstacles of methodology. Thank you so much for your patience and putting forward all those best solutions when I found myself lost in numbers. There are other professors, who also were part of my doctoral education. A very special thank to Professor Francisco Gil whose advises were really aspiring during the earlier stage of this project. Professor Gloria Castaña and Ana Calles, thank you for all your supports and encouragement during all these years.

It has been my fortune to have all my Spanish classmates who participated in this study, specially my international “Coronita” group. My dearest Mariapi, Helena, Manu, Carlos, Juanjo, Tomás, Raúl and Marcio, all the trips and little talks we made were still mesmerizing. I wouldn’t treat those memories for anything. Thank you all for making me feel like home. There are more names are worthy of being mentioned: Claudia, Nina, Melody, Anna, Estafania, Cristina, Daniela and Kris, thank you for all your help!

The following paragraphs I would like to dedicate to my Chinese friends who made all the tests happen. My old roommates Kong Bojian and Fan Hongzhen, my secret statistics army, what can I do without you guys who helping me out with all the numbers. My best friends from the university, Cui Chi and Shen Zhen , I consider myself a very lucky guy to have you all in my life. After a decade, you are still there when I needed your help. Thank you for all your silent supports and tacit comprehension all these years.

I would have been a better man with all the learns learnt from Shang Xiuhua, Liu Lili, Tao Tao, Wang Bowen, Wu Yulai and Wu Juan. Your everlasting friendship helped me through all my dark days, especially, when I had trouble in reaching to the potential participants. My powerful academic arsenal was teamed up with Gao Li, Wang Yongfeng, Yang Weian and Yuan yuan, Li Yongzhan and Li Ji. Their research skills and traditional Chinese knowledge really backed me up. And don’t even mention how they empowered their social network to participate into this study.

Daniel, with all my heart and soul, thank you for everything you’ve done and made everything possible! It's you who’ve paved the way to my dream.

At last, behind this project was the contribution of many people who raise me up. It is my honor to be your son, brother, friend, colleague and student.

TABLE OF CONTENTS

ABSTRACT.....	ii
RESUMEN	v
DEDICATION.....	viii
ACKNOWLEDGEMENTS.....	ix
TABLE OF CONTENTS.....	xi
LIST OF TABLES.....	xvi
LIST OF FIGURES	xviii
CHAPTER 1. INTRODUCTION.....	1
Introduction to the Problem	1
Statement of the Problem.....	3
Purpose and Objective of the Research	4
CHAPTER 2. LITERATURE REVIEW OF LEADERSHIP.....	6
An Overview of Western Leadership Studies.....	6
Leader-Centric Theories	8
Traditional Schema of Leadership Studies	8
New-Genre Leadership Studies	17
Follower-Centric Theories	25
Followers as Individuals in the Organization	25
Followers as a Group in the Organization	29
Context-Centric Theories.....	34

Situational Leadership Theory	35
Contingency Theory.....	36
A Brief Review of Chinese Leadership Studies	37
Theoretical Studies in Political Confucianism.....	38
Implications of Chinese Leadership Studies in a Business World	41
CHAPTER 3. WU-WEI: ANOTHER “WAY” OF LEADERSHIP	43
Conceptual Foundations and Definitions.....	43
Definition of Daoism:	43
Philosophical Daoism: Daojia.....	44
Religious Daoism: Daojiao	47
Definition of Wu-Wei (Non-Doing)	52
Definition of Wei-Wu-Wei (Doing Non-Doing/ For Non-Doing)	57
Definition of You-Wei (Doing)	59
Definition of Ziran (Naturalness, Spontaneity, Effortless).....	59
Three Phases Towards Wu-Wei Phenomenon.....	62
Wu-Wei in Martial Arts: Tai Ji Quan	63
Wu-Wei in Chinese Arts: Painting and Calligraphy.....	66
Wu-Wei Leadership Theory Development.....	74
Leader In Philosophical and Religious Daoism.....	77
Leader in Philosophical Daoism: Sage	77
Leader in Religious Daoism: Abbot and Daoist Masters	88
Follower in Philosophical and Religious Daoism.....	91
Follower in Philosophical Daoism.....	91

Follower in Religious Daoism	96
State (or Organization) in Philosophical and Religious Daoism	101
Three Ideal States in Philosophical Daoism	101
Organization in Religious Daoism.....	107
CHAPTER 4. PILOT STUDY	112
Study Method.....	112
Instrument Development.....	112
Selection of the Expert Panel.....	112
Item-Pool Generation and Validation Process.....	114
Scaling Format and Rationale.....	116
Instrument Evaluation.....	117
Data Collection and Participants.....	119
Instruments.....	120
Data Collection Procedure	120
Participants.....	121
Tools of Data Analysis.....	122
Results of the Pilot Study.....	122
Item-Analysis Results	122
Principal Components Analysis and Common Factor Analysis Results	124
Independent Sample T-Test of Gender Differences	132
Internal Consistency Reliability.....	133
CHAPTER 5. MAIN STUDY	134
Study Method.....	134

Data Collection and Participants.....	134
Instruments.....	134
Data Collection Procedure	136
Participants.....	136
Tools of Data Analysis.....	137
Results of the Main Study.....	138
Descriptive Statistics.....	138
Exploratory Factor Analysis	141
Parallel Analysis Results.....	141
Exploratory Factory Analysis Results	142
Reliability and Validity.....	150
Confirmatory Factor Analysis Results.....	153
Goodness-of-Fit Results of Baseline Models: Chinese and Spanish.....	156
Factor Relationship Results	156
Multi-Group First Order Confirmatory Factor Analysis Results.....	159
Configural Model Test Results	159
Weak Measurement Test Results.....	160
Independent Sample T-Test of Test-Format Differences	161
Summary.....	163
CHAPTER 6. DISCUSSION.....	164
Collectivism Versus Individualism.....	164
Passive Model of Leadership: Wu-Wei VS. Laissez-Faire	167
Instrument Development and Testing.....	169

Questionnaire Design.....	169
Language and Translation.....	170
Mixed-Mode Data Collection	172
Sampling and Population	173
Conclusion	175
Limitations	176
Implications and Future Research.....	177
REFERENCES	182
APPENDIX A: Initial Item Pool With 88 Items.....	212
APPENDIX B: Sample of Indirect Leadership Questionnaire with 80 Items (in English)	215
APPENDIX C: Inical Indirect Leadership Questionnaire with 80 Items (in Chinese).....	219
APPENDIX D: Authentic Leadership Questionnaire (ALQ).....	224
APPENDIX E: Indirect Leadership Questionnaire(ILQ) with 34 Items	225
APPENDIX F: 34-Item ILQ and ALQ (in Chinese)	228
APPENDIX G: 34-Item ILQ and ALQ (in Spanish)	232
APPENDIX H: Use Permission of Authentic Leadership Questionnaire	238

LIST OF TABLES

Table 1. Chronology of Daoism.....	50
Table 2. Experts' Rating Relevancy of Items	118
Table 3. Number of the Participants in the Pilot Study	121
Table 4. Demographic Distributions.....	122
Table 5. Item Analysis Results	124
Table 6. Percentages of Eigenvalue, Explained Variance and Cumulative Variance as a result of the Factor Analysis on the Actual Data	128
Table 7. Loadings for Principal Components and Common Factors.....	129
Table 8. Inter-Factors Correlation Matrix among factors or component.....	131
Table 9. Group Statistics.....	132
Table 10. Independent Sample T-test of Gender Difference	133
Table 11. Number of the Participants in the Main Study	137
Table 12. Descriptive Statistics of the Variables	139
Table 13. Results of Parallel Analysis	142
Table 14. Communalities of the 34 Items.....	143
Table 15. Exploratory Factor Analysis Results	144
Table 16. Factor 1: Item Summary of EFA with Oblimin Rotation	146
Table 17. Factor 2: Item Summary of EFA with Oblimin Rotation	146
Table 18. Factor 3: Item Summary of EFA with Oblimin Rotation	147
Table 19. Factor 4: Item Summary of EFA with Oblimin Rotation	148
Table 20. Factors' Means, Standard Deviation, and Correlations	152

Table 21. Confirmatory Factor Analysis and Factor Correlation Results of the Chinese Group	157
Table 22. Confirmatory Factor Analysis and Factor Correlation Results of the Spanish Group	158
Table 23. Measurement Invariance Tests for Chinese and Spanish Groups.....	161
Table 24. Data Collection Statistics.....	162
Table 25. Independent Sample T-Test of Test Format Differences.....	162

LIST OF FIGURES

Figure 1. Matrix of Ends Specified and Means Specified	32
Figure 2. Alter Table in Oroville Chinese Temple	48
Figure 3. Four Treasures of the Study	69
Figure 4. Anatomy of Bamboo	70
Figure 5. Basic Bamboo Painting Techniques	71
Figure 6. Categorization of Leadership Theories by Two Dimensions	75
Figure 7. Circulation of the Dao	78
Figure 8. Example of the Questionnaire Format	117
Figure 9. The Scree Plot of the Factor Analysis	127
Figure 10. Framework of Wu-Wei Leadership Theory	149
Figure 11. Baseline Model: Chinese Sample	154
Figure 12. Baseline Model: Spanish Sample	155

CHAPTER 1

INTRODUCTION

Introduction to the Problem

During the last three decades, China has been undergoing a metamorphosis transforming itself from a centrally planned to a market-based economy and experienced rapid economic and social development. The milestone, though anticipated some time, China surpassed Japan as the world's second-largest economy behind the United States in 2010 and second-largest stock market in 2014(Barboza, 2010). The ascendance is for real, Silverstein (2013) predicted the China's leadership will ignite the capital economy domestically and continues to flex its might with overseas acquisitions and transactions.

Rising from Communist isolation to emerging economic superpower, China has become a major factor in shaping the global political order. In the meantime, the rest of the world starts to explore its singularity. The business managers as well as scholars from the outside of China increasingly feel the importance of understanding the thoughts and views of Chinese leadership and management(C. C. Chen & Lee, 2008). To date, a total of 66 different leadership theory domains have been identified(Dinh et al., 2014). However, the wisdom of the ancient oriental rulership still has not got enough attention paid among the western scholars.

“No other country can claim so long a continuous civilization, or such an intimate link to its ancient past and classical principles of strategy and statesmanship”(Kissinger, 2011).

Nowadays, the Confucianism has been pushed in the modern China as a form of nationalist indoctrination. As a matter of fact, during the political chaos and battle of ideas, it'd maintained its supremacy over Daoism, Mohism, Naturalism, Legalism, Communism and a host of other philosophies for the length of two thousand five hundred years, with the exception of a few periods(C. C. Chen & Lee, 2008).

Apart from the dominant epoch of Confucianism, Daoism was in fashion in the third to sixth centuries A.D. If we say that Confucianism builds in the moral system of China, Daoism is essential to Chinese culture. The attitudes, ideas, and values of Daoism have helped shaping the minds and characters of millions of people in China, Mongolia, Hong Kong, Taiwan and Southeast Asia, Korea, and wherever Chinese communities have established throughout the world(H. L. Hu & Allen, 2005).

The historical study of the Daoist religion is a twentieth-century phenomenon, and largely a phenomenon of the last few decades at that(T. H. Barrett, 1996, p. 11). Laozi's text *Dao De Jing* is one of the fundamental scriptures for philosophical and religious Daoism. Many Chinese regard it as a political philosophy as well. There, the “Sage”(Shenren) appears as the ideal ruler who keeps the universe in order by employing the ideal of Wu Wei.

The subject of leadership, which began approximately 100 years ago, has been one of great interests to social scientists, scientific inquiry who has provided a body of literature consisting of thousands of studies and books on the topic (Bass & Stogdill, 1990). Comparing to one-century contemporary western leadership research, Laozi categorized leaders into three types in late 4th century BC.

“Very great leaders in their domains are only known to exist,
Those next best are beloved and praised,
The lesser are feared and despised” (Cleary, 1993, p. 11)

Not only the leader types but also other management thoughts are discussed in Dao De Jing. The notion wu-wei, especially, appears as the core concept of governing. It refers to a lawless and primitive form of peasant life whereby human beings tend to prosper in the absence of interference from the rulers, just as plants tend to flourish in the absence of interference from human beings (Needham, 1972, p. 4). From the other side, the Sinologists’ interpretations derived from Dao’s philosophical and religious origins also consider it as the art of ruler.

Given that wu-wei is a theoretical ideology of management stipulated by both the western and eastern scholars and managers, questions like: to what extent it can be measured and how to apply its implication to the modern leadership scheme still remain.

Statement of the Problem

Despite tremendous numbers of leadership studies have been done over the last century, barely does have an integrative theory that covers the three fundamental elements: leader, follower, and environment altogether. Leadership researchers and scholars have investigated the theme from different perspectives, for instance, the leaders’ traits, behavioral, spiritual or moral, situational, and relational aspect, etc. Few of them has pointed out the importance of the cultural differences.

The truth is the most majority of leadership studies heavily rest on western theories, especially, more than 95% of them has described North American leadership phenomena. For instance, during 2007-2011, 209 papers which published in *The leadership Quarterly*, only five

(less than 2%) were genuinely indigenous studies in non-Western contexts(Yukl, 2010; Zhang et al., 2012).

Although some Western scholars have drawn the attention, many Eastern cultural concepts might appear unfamiliar to them, sometimes even be misunderstood. The linguistic obstacle has been the first issue to be stressed. Take Laozi's Dao De Jing for example, Goldin (2002) pointed out that for the people who don't speak Chinese, they rely heavily on earlier translations, they could fall any basic test of accuracy, and distort or simplify the philosophy of the original.

The same problem does bother the Chinese scholars. There have been so many philosophical and religious interpretations of the Daoist classics in Chinese literature, few has got enough attention to the Western audience. Until recently, some of Daoist leadership studies have been published in English; however, they barely focused on the core concept of wu-wei.

The problem firstly might result from the enormous resources of Daoist literature and elusive concepts, which are too overwhelming to synthesis; Secondly, most of Daoism experts, who are from the disciplines such as philosophy and philology, are unfamiliar with the management science. That is probably the reason why there is no such practical scheme to work at, and finally, most of the indigenous leadership research done by the Chinese scholars were mainly based on western theories.

Purpose and Objective of the Research

Daoist philosophy of leadership has been barely acknowledged in the western management science, it is often mistakenly considered as the laissez-faire leadership style. The purpose of this research study was to fill the cultural gap between western and eastern leadership

studies. The ultimate goal was to delve into the latent structure of Daoist leadership wu-wei and to integrate it into the modern management schema. Several objectives as stated follow:

1. Western leadership literature review has to be done in order to outline the whole picture of the leadership studies.
2. There is a need to transform the Daoist philosophy into language of the management science.
3. It is urgent to construct a theoretical framework of wu-wei that makes sense in leadership studies.
4. To develop a scale to measure the so-called wu-wei leadership. (Indirect leadership)
5. To examine the psychometric properties of indirect leadership questionnaire.
6. To make a possible cross-culture comparison between Chinese and Spanish group.

CHAPTER 2

LITERATURE REVIEW OF LEADERSHIP

An Overview of Western Leadership Theories

Few of the themes have been fascinatedly discussed as much as leadership in social science since its inception in the last century. From the period of 1970s to nowadays, the statistics on published books and articles on the subject of leadership reveal exponential growth. Only the past 25 years, more than 800 leadership manuscripts already published within one of the top-tier leadership journals(Dionne et al., 2014) and that phenomena has become even more monolithic, and contained so many vested interests within a motley group of people who are “born” or intent to lead, specifically for entrepreneurs, since it is widely assumed that leadership affects the link between individual effectiveness and organizational performance(Leonard, Lewis, Freedman, & Passmore, 2013).

From the classical “Great Man” to the trendy e-leader, the scholars and practitioners around the world have produced a plethora of innovative and multi-disciplinary research that amplify the spectrum of leadership theory, and they have maintained the pace of exploration over the last two decades from more diverse perspectives such as evolution (A. J. King, Johnson, & Van Vugt, 2009; Van Vugt, 2006) and neuroscience (N. Lee, Senior, & Butler, 2012; Lindebaum & Zundel, 2013; Rock & Schwartz, 2007).

Now the primitive question will be what exactly the leadership is and how a real leader looks like? Leadership scholars have never made it easy to answer. Burns (1978) identified some 284 different definitions of leadership in his research, and pointed out that we do not have a clear view of the nature of it, apparently, “leadership is one of the most observed and least understood phenomena on earth”(p. 2). Faced with this apparently impossible compendium for thinking about leadership, how can we make sense of what we know and what we have learned(Aitken & Higgs, 2010)?

When it comes to leader, the situation hasn't got any better. Lincoln, Churchill, Gandhi, Mandela, Hitler, Qin Shi Huang, Buddha, Pope, Einstein, Steven Jobs, Bill Gates, Many if not the most giants who have entered the fame hall of leadership shaped our culture and changed our lives in a positive way by using their political power, pure spirituality or creative intelligence. In the meantime, others redefine what a leader is, oppositely, in a negative manner that driven by their ego or ambition.

The literature has revealed multiple leadership competencies, traits, style, and behavioral attributes, but no generally accepted taxonomy or leadership paradigm has emerged(P. King & Zhang, 2014; Yukl, 1989). Recently, scholars have had an attempt on incorporation of a more innovative levels of analysis method into conceptual and empirical leadership research, based on four key levels: (1) explicit statement of the focal level(s) of analysis; (2) appropriate measurement give level of constructs; (3) use of a multi-level data analysis technique; and (4) alignment of theory and data(Dionne et al., 2014), instead of a traditional on person, dyadic, group, and/or organizational levels(Campbell, 2013; Fairhurst & Uhl-Bien, 2012; Gooty, Serban, Thomas, Gavin, & Yammarino, 2012; Yammarino, Spangler, & Dubinsky, 1998; Yukl, Gordon, & Taber, 2002).

Seen from above, there has been a plentiful of research methods and findings in what concern leadership studies under the psychological perspective; however, the current study doesn't aim to focus on the theories and publications before the 1990s. Instead, it would present a framework, which based on research findings during 1990s, the 2000s and somehow the 2010s, to cover all three elements of the leadership study: leader, follower and environment. In doing so, it would make it possible to contrast between leaders and followers studies, and so did the distinctiveness between traditional and new-genre leadership theories. In addition, it would also serve as a scheme for the wu-wei leadership development.

Leader-Centric Studies

Traditional scheme of leadership studies. What makes a leader? Neither the leadership experts nor folks from all walks of life could give a single answer to the question. This synopsis is an attempt to put the traditional leadership studies into four main categories: traits, behavior, morality and motivation. To begin with, it is easier for us to visualize a successful figure than to create an abstract image. Nor surprisingly, one of the most traditional leadership studies began with the "Great Man" hypothesis claiming, "the history of the world is the biography of great men"(Carlyle, 1907, p.18).

Trait theories. The very beginning of the academic leadership research in applied psychology started with the trait theories that was the psychologist Gordon Allport in his 1921 doctoral dissertation on Personality traits classification and measurement. Intelligence, ambition and energy, personality and knowledge were highlighted by Allport and Odbert (1936) as typical of leadership. They emphasized that a leader can be made, and not that leaders are, somehow, born as featured by earlier great men theory. Hogan, Curphy, and Hogan (1994) made the effort of summarizing past research in *American Psychologist*, which was the official peer-reviewed

scholarly journal. Hansen (2002) did the same in what concerns the nexus between personality and performance among leaders as subjects of enquiry. It is thoughtful now not to summarize again their findings here..

During the 1990s and 2000s, the inventory of Big Five Traits that includes neuroticism, extraversion, openness, agreeableness and conscientiousness has been one of the most used instruments to carry out such research. For instance, under the umbrella psychohistorical research and assessment, two psychologists Rubenzer and Faschingbauer (2004) together with about 120 historians and other experts applied *The Big Five* personality traits to rate all the former U.S. presidents. Eight types of presidents appeared in their analysis, and “on the average, men who become presidents have traits that set them apart from other Americans. Nonetheless they differ substantially among themselves” (p. 30). Drums of criticism were heard as soon as the first report, in a journal, was read.

Judge, Bono, Ilies, and Gerhardt (2002) stressed that it might be “too board to predict the leadership criteria”. But once the subject became a book and five years elapsed, the review by Derue, Nahrgang, Wellman, and Humphery (2011) demonstrated that most leader traits could be organized into three categories: (a) demographics, (b) traits related to task competence, and (c) interpersonal attributes.

Later, the controversies appeared as not only the inconsistency of the common traits a leader should embody, but also the findings of the appearance of those leaders’ traits among the non-leaders. Judge et al. (2002) in their work attributed it to a lack of an integrative and conceptual framework to subsume all previous generalizations about the leader traits. Instead, they used the five-factor model as an organizing framework, and meta-analysis result indicated a strong support for the leader trait perspective with a multiple correlations of .48.

The turning point of the trait theories probably evoked by the important review of Stogdill, who claimed that the situational variables had to be taken into account, since the qualities, characteristics, and skills required in leaders were determined, to a large extent, by the demands of the situation they affronted. Bass and Stogdill (1990) maintained that the situational efforts and the interaction of traits and situations might would affect the variances in trait theories.

Finally, Judge, Piccolo, and Kosalka (2009) concluded the three evolutionary paradoxes relevant to the leader trait perspective: (1) the” bright side “of the traits at one time might become reversed when situations change; (2) traits rarely had unalloyed advantages (or disadvantages) even in a single context at a single point in time, and (3) traits might not have linear effects on fitness or on leadership outcomes.

Behavioral theories. Chronically, after the trait approach falling out of the favor of scholars, the behavior perspective took the lead during almost 30 years for its empirical search on the observable actions of the leader that carrying out the leadership roles. Several major investigation groups dedicated to that paradigm: Lewin and his colleagues(1939) at Iowa State University, Bale and colleagues at Harvard(Bale, 1954), researchers at Ohio State University(Fleishman, 1953; Stodgill, Goode, & Day, 1962), and Kats and Likert at Michigan State University(Likert, 1961).

The behaviors collected by observation in laboratory settings and descriptions of the individuals in positions of authority in field settings were known as the leadership style. The experimental studies conducted by Lewin and his colleagues at Child Welfare Research Station of the Iowa State University examined three leadership styles: authoritarian, democratic and laissez-faire. On the other side, another two general behavior categories were identified as

relations-oriented and task-oriented behavior. In the Ohio studies, the two categories were conceptualized as a two-dimensional theory (Madlock, 2008), whereas in Michigan studies it must be identified as a one-dimensional theory because two styles lie at the opposite ends of a continuum (Ronald, 2014).

It was an onerous task to integrate the variegated behavior categories into a comprehensive model. To make up the lack of agreement about which behavior patterns were relevant and meaningful, Yukl et al. (2002) placed an effort on a hierarchical taxonomy of leadership behavior with three metacategories (task, relations, and change behavior). Ahmed and his colleagues (2011) replicated Yukl's model in university settings and reconfirmed its validity.

Although the imperfection of early research on behavior patterns is related to the leadership effectiveness, it does broaden the single research domain, especially paves the way to leadership training and development programs. Similar to the trait approach, lately there is a new propensity to revitalize the behavior approach among the leadership scholars.

Moral theories. Until the evident meltdown of moral system, political leaders and business tycoons, who are at the pinnacle of their power, are always expected to abide by a set of ethical strictures in their practice of leadership. The problem with the proliferation of the frauds, scams and swindles cases is that "it's not simply the devastation experienced by a business or organization and its employees, as well as by individuals whose whole life's work and future plans disappear through the cunning of a scammer" (Matulich & Currie, 2009). Only in 2013, Fry (2013) cited 11 most scandalous business events including the breaking news of Snowden and NAS leaks, Bangladesh factory collapse and European horse meat scandal, which directly called the moral baseline of the governors and businessman into question.

It is logical for many traditional companies to consider the profit growth as their only priority, in this case, they can satisfy their shareholders, dominate the market, it seems everything goes well until one day they fail to respond to an ethical crisis which might negate the goodwill they 've built for decades. The seemingly bankruptcy of the giants such as Enron, Lehman Brothers were caused by global economic crisis and bad company strategies, it would be unfair to blame it personally to their leaders, but to scrutiny the list, what fell short among those CEOs is morality. As a result of traditional organizational paradigm, which only focuses on performance and economic rationalism, amorality grows and what is encouraged is the growth of an undisciplined form of self-interest, in which winning is all that counts(Ralston-Saul, 1993, p. 121).

“Without ethics, generally referred to as practicing a system of moral values based on principles of good and correct behaviors, leadership is hollow”(Matulich & Currie, 2009). Just like it was said in the book *Anatomy of Greed* (Cruver, 2003b), “We're the bad guys. We're the criminals. And don't think it's just this company. There's hundreds of Enrons out there, a thousand, cooking the books, inflating the earnings, hiding the debt, buying off the watchdogs”(Cruver, 2003a).

The former leadership models mainly focused on the personal traits and stereotype of behaviors of the leader, ignoring their values and integrity. What we need in this new generation is “an authentic leader to run our organizations, leaders committed to stewardship of their assets and to making a difference in the lives of the people they serve”(George, 2003).

Under the leadership of Bill George who practices his value-based authentic leadership with front-line experiences, Medtronic has become a world leading medical device manufacturer. Meanwhile, academic scholars just commenced theorizing it through positive developmental and

life-stories approaches(Avolio & Gardner, 2005; Ilies, Morgeson, & Nahrgang, 2005; May, Chan, Hodges, & Avolio, 2003; Shamir & Eilam, 2005).

The conceptual foundations of authentic leadership derives from Kernis'(2003) part of the self-esteem theory. He identified four core elements of authenticity: self-awareness, unbiased processing, relational authenticity, and authentic behavior/action. Inspired by that, a multidimensional model of the authentic leadership construct (the Authentic Leadership Questionnaire) was developed(Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2007). *Authentic Leadership (AL)* is described as “a pattern of transparent and ethical leader behavior that encourages openness in sharing information needed to make decisions while accepting followers’ inputs” (Avolio, Walumbwa, & Weber, 2009).

It comprises four factors: self-awareness, relational transparency, internalized moral perspective, and balanced processing. Self-awareness refers to the “demonstrated understanding of one’s strengths, weakness, and the way one makes sense of the world”(Walumbwa et al., 2007); relational transparency presents one’s authentic self to others via openly information sharing and true feeling and thoughts disclosure (Neider & Schriesheim, 2011; Walumbwa et al., 2007); internalized moral perspective reflects a form of self-regulation that guided by “internal moral standards and values versus group, organizational, and societal pressures, and it results in expressed decision making and behavior that is consistent with these internalized values”(Neider & Schriesheim, 2011; Walumbwa et al., 2007); balanced processing shows the analyzing ability of the leader who can handle with all relevant data before the decision-making, sometimes, such people solicit views that even challenge their own held positions”(Neider & Schriesheim, 2011; Walumbwa et al., 2007).

The concern with content validation process during the ALQ development, Neider and Schriesheim (2011) presented a new instrument to assess authentic leadership (Authentic Leadership Inventory). Albeit the different measurements developed to prove the effectiveness of authentic leadership in work engagement (Dan-Shang & Chia-Chun, 2013), follower commitment and performance (Hannes. Leroy, Michael. E. Palanski, & Tony. Simons, 2012) and its mediating mechanisms (Bligh & Kohles, 2012), the construct of authentic leadership includes the nondefensive recognition of weakness, and its failure to take into account how social and historical circumstances affect a person's ability to be a leader still exist (Diddams & Chang, 2012).

Since there were more studies that consider the construct of authentic leadership as a complement work on ethical and transformational leadership (Avolio & Gardner, 2005; Walumbwa, Wang, Wang, Schaubroeck, & Avolio, 2010), it has brought more critiques and doubts about its "authenticity". Gardiner (2011) highlighted that AL ignores "how social and historical circumstances affect a person's ability to be a leader" and "fails to address issues related to power and privilege by looking at how silence operates". Moreover, Diddams and Chang (2012) proposed that AL has weaknesses with "cognitive abilities, motivation, social cognition and group dynamics that spring from the need to belong that are part and parcel of human nature". On the other side, it is urge to separate itself from other models that are developed to incorporate into the value-based approach such as: ethical and spiritual leadership.

First of all, Brown and colleagues (2005) defined *ethical leadership* as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationship, and the promotion of such conduct to followers through two-way communication,

reinforcement, and decision-making” and “related to consideration behavior, honesty, trust in the leader, interactional fairness, socialized charismatic leadership”.

Secondly, distinction from religious, spiritual acknowledges that there is a sacred element within the commonality we share, and it springs core value of human decency(Chaleff, 1998). Spiritual leadership is proposed to lead to effective leadership outcomes of value, not only to organizations but to the global collective as a whole(Burke, 2006). “It is developed within an intrinsic motivation that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival”(Fry, 2003).

Seen from the definitions of ethical and spiritual leadership, they share some similarities with authentic leadership that are kind of altruism (concern for others), integrity and role modeling. Hence they all underpin morality as a fundamental factor in theories. The main distinctions among them, as M. E. Brown et al. (2005) pointed out, are the different emphasis that ethical leaders focus on moral management, where authentic leaders concentrate on authenticity, and lastly spiritual leaders stress the importance of vision and faith.

4. *Motivational theories.* During the last two decades, *transformational leadership* theory has heavily dominated the research on the subject, 34% of the articles published in Leadership Quarterly between 1990 and 2000 were based on this model(Gardner, Lowe, Moss, Mahoney, & Coglisier, 2010). It became one of the most studied and applied theories in the managerial area among researchers and practitioners at that time.

Burns initially introduced it as transforming leadership described as “leaders and followers make each other advance to a higher level of morality and motivation”. Later on, Bass extended the Burns’ work by introducing the term “transformational ”leadership in which “leaders inspire and motivate colleagues and followers to perform beyond expectations while

transcending self-interest for the good of the organization”(Avolio et al., 2009). According to that definition, a motivational construct can be easily seen as a central component in the framework. It is vitally important for the transformational leader to know how to empower and stimulate the followers to exceed normal levels of performance.

To achieve that, a transformational leader has to embody the 4 I's which represent the four essential components of the theory measurement: idealized influence (II) refers to the leader who serves as an ideal role model for followers; the leader “walk the talk”, and is admired for this; inspirational motivation (IM) presents the leader who have the ability to inspire and motivate followers; individualized consideration (IC) implies to the leaders who demonstrate genuine concern for the needs and feelings of the followers, and intellectual stimulation (IS) means the leader who challenges followers to be innovative and creative.

So far, the Multiple Leadership Questionnaire (MLQ) has been widely accepted to measure transformational leadership, which actually assesses the Full Range of Leadership, including transactional and laissez-faire leadership as well. Accumulated research have found the positive relationship between Transformational Leadership (TL) and team performance under different types of cultures and sectors (Dionne, Yammarino, Atwater, & Spangler, 2004; P. K. C. Lee, Cheng, Yeung, & Lai, 2011; O'Connell, 2003; Sun, Xu, & Shang, 2014); moreover, to motivate the team or followers, individualized consideration is another essential part which is the relation to the emotional intelligence (EQ), a bunch of studies have also confirmed the relationship between transformational leadership and EQ(Burbach, 2004; Dearborn, 2002; Rajagopalan, 2009).

Once the positive links between transformational leadership and the intervening variables and performance outcomes have been established, scholars intent to specify the qualities that a

transformational leader has to embody to inspire their followers, Judge and Bono (2000) conducted a study based on 14 samples of leaders from over 200 organizations, demonstrated that Extraversion and Agreeableness positively predicted transformational leadership, conversely, Neuroticism and Conscientiousness were unrelated to transformational leadership. A meta-analysis using the Big Five as organizing framework also confirmed that Extraversion was the strongest and most consistent correlate of transformational leadership (Bono & Judge, 2004).

In spite of seemingly being similar to charismatic leadership, transformational leadership should be treated neither as a personality trait or predisposition nor as a behavior, which can be learned. It's few of the comprehensive models of leadership that take the leader, follower, and the morality into consideration at the same time. However, it has been criticized for lacking conceptual clarity and few attentions paid to the underlying psychological processes and mechanisms through which transformational leaders motivate followers to higher levels of motivation and performance (Kark & Van Dijk, 2007; Pawar, 2003).

New-genre leadership studies

Eccentric leadership trends. The portray of a typical leader, all traditional leadership studies tending to describe so far, has been a figure who dares to command, to dominate or to motivate others. Difference from the traditional theories, the leaders, in the new-genre leadership studies, never want to place themselves in a focal position within a group. After all, they are more motivated by a desire to serve than to lead (Washington, Sutton, & Sauser, 2014). Such a leader, in current study, becomes the protagonist of the eccentric leadership studies.

First of all, *servant leadership* represented such a new tendency. The origin of servant leadership came from Robert K. Greenleaf's trilogy: The Servant as Leader (Greenleaf, 1970), The institution as Servant (Greenleaf, 1972a), and Trustees as Servants (Greenleaf, 1972b) where he

defined servant leadership as not just a management technique but a way of life which begins with “the natural feeling that one wants to serve , to serve first”(Greenleaf, 1977, p. 7). Patterson (2003) posited a six-factor construct defining that “the servant leader should (a) lead and serves with agapao love, which means to love in a social or moral sense (b) acts with humanity, (c) is altruistic, (d) is visionary for the followers, (e) is trusting, (f) is serving, and (g) empowers followers”(R. S. Dennis & Bocarnea, 2005).

Despite the inconsistency of the definition, Spears (1997) provided a conceptual framework to better understanding servant leader with 10 characteristics: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community. More empirical studies were conducted in relation to the measurement(R. Dennis & Winston, 2003; R. S. Dennis & Bocarnea, 2005; Liden, Wayne, Zhao, & Henderson, 2008; van Dierendonck & Nuijten, 2011). However, it has been questioned if servant leadership is related to transformational leadership due to “their follower-oriented, moral, and inspirational approaches to leadership”(J. W. Graham, 1991). B. N. Smith, Montagno, and Kuzmenko (2004) noted that the theoretical dimensions of transformational leadership are overlapped with that of servant leadership. Washington et al. (2014) conducted an empirical comparative study proving that perceived servant leadership was positively related to perceived transformational leadership. Moreover, study conducted by Muthia and Krishnan (2015) showed that the relationship between servant leadership and followers affective and normative commitment was fully mediated by transformational leadership.

Notwithstanding, “servant leaders and transformational leaders share a common goal to transform their followers and organizations, albeit with different motivations, strategies and personal values”(Chin & Smith, 2006, p. 14). Russell (2001) highlighted that “values constitute

the foundation of servant leadership”. Gregory Stone, Russell, and Patterson (2004) further explained the differences between two theories by saying that servant leadership is value-based and follower-focused that are demonstrated by leader’s altruistic behaviors in nature where the transformational leadership is insufficient to explain it.

As a matter of fact, it is the value foundation itself that gets the servant leadership received numerous criticisms. Scholars traced the origin of servant spirit far back to God (Jesus Christ) that “the leader mirrors his or her relationship with God in the leader’s behavior toward others ”(R. S. Dennis & Bocarnea, 2005, p. 14). As such, it was criticized that this kind of monk’s virtue is unnatural, and it is just too unrealistic and passive to function in every context(Bowie, 2000).

Secondly, while servant leadership has been evolving itself over time, another eccentric leadership theory, *supportive leadership*, has not been called enough attention in leadership domain but in mentoring (Allen, Eby, Poteet, Lentz, & Lima, 2004) and occupational stress fields(S. Cohen & Wills, 1985).

It is defined as: “helping facilitate goal accomplishment by guiding subordinates to be effective and learn in their roles”(Banai & Reisel, 2007). A supportive leader “provides emotional, informational, instrumental and appraisal support to followers”(Rafferty & Griffin, 2006) and bolsters positive follower’s self-confidence and attitudes(House, Hanges, Javidan, Dorfman, & Gupta, 2004). According to the study of Maurya and Agarwal (2015), supportive leadership was significantly and positively correlated with job satisfaction. In addition, it was also positively related to task performance(Shin, Oh, Sim, & Lee, 2016). Nevertheless, it is also considered to be overlap with the single sub-dimension of transformation leadership:

individualized consideration defined as “leaders demonstrate genuine concern for the needs and feelings of the followers”(Avolio et al., 2009; Rafferty & Griffin, 2006).

It is assumed that supportive leader can influence creativity, Mumford, Scott, Gaddis, and Strange (2002) distinguished three types of support from the leader that are more effective: idea support, work support, and social support. More specifically, to support idea, leaders must provide feedback, shelter and advocate new ideas, and recognize and reward people for it. The idea support is accompanied by work support that “entails access to the resources needed by people to pursue the generation and implementation of new ideas”, and finally it is useful for leaders to value the individual’s contributions. The supportive behaviors of the leaders are meant to “affect the commitment as well as the motivation of the followers to use their cognitive skills to their full capacity”(Jansen, Kostopoulos, Mihalache, & Papalexandris, 2016).

In short, both servant and supportive leadership are considered to be sub-dimensions of transformational leadership, however, as mentioned before, transformational leadership itself has received critiques for its overemphasis on charismatic forms of leadership(Waldman, Siegel, & Javidan, 2006) and doubtfulness at lack of its moral foundations(B.M. Bass & Steidlmeier, 1999). The servant and supportive leadership could stand out distinguishingly as a kind of eccentric leadership that less focuses attention on leader’s personal disposition but more likely highlights its role on how to help building the team, which are the real ones who make the whole organization function.

Emergent “dark” side of leadership. Despite the limitation of traditional trait paradigm, leadership researchers have never discarded the possibility of the revitalization of their theories. Recently, they’ve started delving into the other direction of the trait paradigm: *destructive and*

narcissistic leadership. Such studies have not come to the spotlight until the ramification of the “charisma ”of the leaders going to the extreme.

As it is described, the leader’s dark-side traits are conceptualized as “extreme extensions” of the “bright-side” in traits theories(R. B. Kaiser, LeBreton, & Hogan, 2015). In fact, it can also be effective but in a very negative way. The complexity of this type of leadership makes itself a new-genre leadership study, not only because the traits get involved, the amorality together with deviant behaviors of the leader also concern the scholars and uncountable organizations in recent years. Usually, the “dark and destructive tendencies of leaders are often implicated in the aftermath of corporate scandals, abusive supervision, and Machiavellian actions”(Cullen, Gentry, & Yammarino, 2015).

However, when the world wondered how a narcissist and misogynist such as Donald Trump could be the presidential candidate of the United States of America, few of the Republican Party insiders, political experts, and even the mass media dared to predict his possible presidency. Because it was just too hard to imagine that a political figure labeled by disagreeableness and extravagance fitted into the portrait of a country’s leader. As Hillary Clinton stated during the TV debate that ”how can we trust a person that has the nuclear weapon in his hand and so easily be provoked even by Twitter”? Apart from the temperament issue, many other controversies have arisen about “his inflammatory language, his level of comfort with political violence, etc”(McAdams, 2016).

As shocking as the voting results turned out, Trump’s election victory did not only defeat what we believed a traditional leader used to be, but also declared the advent of uncertainty in world order. No one knows exactly how to handle with the then president-elect of the most powerful country, how would he make decisions in office, what if he takes his promises

seriously by building the wall between Mexico and USA, or changes the rules based on his temper? Ironically, the portrait of such an unpredictable man has shown us that of importance to delving into the dark-side of leader's traits. And now, it's time for the scholars and world leaders to take it more seriously about the uprising of dark personality in a new world order.

A personality characteristic should be considered "dark" based on the nature of its effects (Cullen et al., 2015; Harms & Spain, 2015). *Dark personality* is often defined by the subclinical level of the personality characteristics of the Dark Triad, Narcissism, Machiavellianism, and Psychopathy (Paulhus & Williams, 2002). Not surprisingly, the nature of narcissism in organization leadership studies has never received such a wide audience until Donald Trump's election campaign occupied the headlines.

A doctoral study using Narcissistic Personality Inventory-16 (NPI-16), the Paulhus Deception Scales (PDS) together with Big Five Mini-Markers indicated that narcissism was positively correlated with extraversion and openness, and negatively correlated with agreeableness; moreover, it was positively correlated with self-deception. In addition, it was also considered as a possible source of high rates of managerial incompetence and derailment (Wonneberg, 2007). O'Boyle, Forsyth, Banks, and McDaniel (2012) used meta-analysis to demonstrate that narcissism was the dominant predictor of counterproductive work behavior (CWB) among the dark personality traits.

Another dark personality characteristic Machiavellianism is described as a manipulative personality (Paulhus & Williams, 2002). Rauthmann and Will (2011) conceptualized a multidimensional Machiavellianism that "deal with a cold and cynical world view with pragmatic and immoral beliefs", a Machiavellian is believed to be "lack of emotionality" and pursues his self-beneficial goal by using various manipulative behaviors.

The last of Dark Triad is psychopathy, which was first studied in the workplace, happened in 2006(Bakan, 2006). It described “corporate psychopathy” as someone who tends to make unethical decisions and considered to be the largest threat to business ethics across the world. However, there have been few empirical studies in terms of psychopath and leadership until now(Boddy, 2015). Ironically, despite of that psychopathic personality has been widely considered as maladaptive traits, in a study of 42 U.S. presidents, some features such as fearless dominance which “reflects the boldness associated with psychopathy”, was proved to be associated with better rated presidential performance, leadership, persuasiveness, crisis management(Lilienfeld et al., 2012).

Harms and Spain (2015) pointed out “there is more to dark personality than just the Dark Triad”, though it continues to serve as a major framework for most of dark personality studies in organizational sciences; nevertheless, more expansive model has appeared as destructive or toxic leadership.

So far, a lack of unified framework has made destructive leadership very difficult to construct. It starts with the various definitions. For example, Krasikova, Green, and LeBreton (2013)defined it as:

“Volitional behavior by a leader that can leads to harm a leader’s organization and/or followers by encouraging followers to pursue goals that contravene the legitimate interests of the organization and/or employing a leadership style that involves the use of harmful methods of influence whit followers, regardless of justifications for such behavior. ”

Where Einarsen, Aasland, and Skogstad (2007) came down to it as “the systematic and repeated behavior by a leader, supervisor or manager that violates the legitimate interest of the

organization by undermining and/or sabotaging the organization's goals, tasks, resources, and effectiveness and/or the motivation, well-being or job satisfaction of his/her subordinates".

No matter how different the definitions look like, they are, in general, characterized as abusive supervision, petty tyranny or pseudo-transformational leadership, strategic bullying, etc. Here, it is very important to distinguish the destructive leadership from ineffective leadership. Krasikova et al. (2013) pointed out that the distinction is reflected in the job performance. To be more specific, the former that derives from the volitional harmful behavior leads to counterproductive work behaviors or aggression (Schyns & Schilling, 2013); instead, ineffective leadership has a root in unintentional harmful behavior that cause poor task performance or safety incidents.

Comparing with the constructive leaders, who inspire and empower followers with their integrity and moral standards, destructive leaders tend to harm the organization and employees for personal gain purposefully, they might abuse supervisions by belittling, manipulating or intimidating employees. The destructive leadership could be personality-based, but also influenced by the group and environment where the leaders operate in.

Aasland, Skogstad, Notelaers, Nielsen, and Einarsen (2009) investigated the prevalence of the destructive leadership behaviors suggesting that between 33 percent and 61 percent of leaders act destructively. According to Martin (2014)'s report, destructive leaders victimized 40%-50% of all workforce, in doing so, they would cost American corporation around 25 billion dollars annually. Based on another meta-analysis result, Schyns and Schilling (2013) found that destructive leadership was highly correlated with counterproductive work behavior (CWB). Moreover, using the Destructive Leadership Questionnaire (James B. Shaw, Erickson, & Harvey, 2011), James Benjamin Shaw, Erickson, and Nasirzadeh (2015) conducted a comparative study

and found that there were no differences between Australian and American leaders in regard to the nature and frequency of destructive behaviors.

Fortunately, Krasikova et al. (2013) claimed that the destructive behaviors which due to leader's dispositional characteristic could be minimized via a mechanism such as vigilance by employees or "self-controls", which involve bureaucratic and concertive controls. Lange (2008) explained that bureaucratic control refers to "the standardization of work practices via establishing rules and policies", where concertive controls is similar to the employee vigilance that using normative pressure to guide the "correct" behaviors accepted by other members of the organization.

Follower-Centric Theories

Followers as individuals in the organization. "The history of the world is the biography of great men" (Carlyle, 1907, p.18). "They slight the role of followers who closely mold the behavior of leaders", however, what left behind their halo was all the worriers, supporters, and guardians who swore an oath of loyalty, paved the way of glory, even sacrificed their lives for liberty. There must be an unwritten history about them to be told and "we must know much more about the hitherto nameless persons who comprise the followers of leaders if we are to develop adequate understanding of the reciprocal relationship"(Burns, 1978, p. 60).

Date back to the 1930s, management scholar Follett (1949, p. 41) had already noted that the part of followers had been far too little considered and was of the utmost importance. Nevertheless, until the article "In Praise of Followers" where Kelley (1988) discussed how followers dominated our lives and organizations, few attempts caused such a ripple effort both in academic and popular press for the importance of followers role in organizational success. It is evident that the existence of an intellectual gap between "the absence of a doctrine of leadership

with the power and sweep of the old doctrine of authority” and “the emphasizing the influence of followers on leaders.”(Burns, 2012, p. 25)

In fact, there has been a rising interest in followership since the last decade that drags the followers out of the traditional stereotype depicted such as “passive, ineffective, and inferior”. Instead, more active roles of followers in the leadership process have been discussed. Till recently, McCallum (2013) concluded numerous qualities of good followers such as judgment, work ethic, competence, honesty, courage, discretion, and loyalty and ego management.

Based on the affection or belonging needs from the leaders, Burns categorized followers into three types: passive, participatory and close followers. Passive followers refer to those who provide indiscriminating support to their leaders in order to gain access or affection, whereas “participatory followers” exchange their support on a conditional basis but who eager for being part of the leadership group, and lastly, the close followers who themselves are true subleaders but still rely on their leaders’ involvement.

To compare with the rich body of leader-centric literature, which was demonstrated in the research update in which the word “leader” by Google search generates 1.4 billion items and only 95.6 million items for “follower”, that roughly 11:1 ratio of leader to follower items in 2012 just plunged into 22:1 in 2009 (Bligh & Kohles, 2012; Bryman, Collinson, Grint, Jackson, & Uhl-Bien, 2011, p. 425), the systematic research mainly concentrating on the followers are still limited. It starts partially with the realization of that the leadership can only happen in a relational process with followers.

Leader-follower relational theories. Evolved from the vertical dyad linkage (VDL) theory, leader-member-exchange (LMX) theory is distinguished from other leadership theories by focusing on the dynamic relationship between leader and member(Dansereau, Graen, & Haga,

1975; Gerstner & Day, 1997), where a dyadic relationships and work roles were developed or negotiated over time through a series of exchanges.

Four major LMX theory development stages have been figured out since its inception in the 1970s(Graen & Uhl-Bien, 1995). Stage 1 is the discovery of differentiated dyads, in which it challenges “Average Leadership Style”, assuming that the leaders develop differentiated relationships with their subordinates; Stage 2 concentrates on the investigation of characteristics of LMX relationships and their organizational implications; Stage 3 the Leadership Making Model shifts LMX research into recognize the utility of increasing proportions of high-quality relationships in organizations and describes a process for accomplishing that through dyadic partnership building; Finally Stage 4 broadens the scope from the dyad to larger collectives, exploring how dyadic relationships are organized within and beyond the organizational system(Schriesheim, Castro, & Coglisier, 1999).

The quality of the LMX development is heavily rested on factors that link to the trust-building(Bauer & Green, 1996), because the high-quality exchange results in high levels of mutual trust, which leads the leader-member relationship to go beyond the formal employment contract(Dienesch & Liden, 1986).In addition, the quality of LMX was proved to be significantly correlated with job performance(Park, Sturman, Vanderpool, & Chan, 2015), satisfaction with supervision, overall satisfaction(Volmer, Niessen, Spurk, Linz, & Abele, 2011), commitment(Ariani, 2012), role conflict, role clarity(Sears & Hackett, 2011), and turnover intentions(Bhatti, Islam, Mirza, & Ali, 2015).

Although the enthusiasm for the LMX evolution still remains, there have been some fundamental problems related to the nature of the construct, its measurement, and its relationships with other organizational variables. In particular, there is little agreement on what

LMX is or how it should best be measured. It has been measured with over 5 different scales and none is based on either systematic psychometric study or explicit construct validation(Dienesch & Liden, 1986). A standardized, psychometrically sound measure of LMX needs to be developed in future research.

Implicit leader-follower theory. Seemingly considered as cognitive schemata or prototypes that enable a person to categorize the behavior of the leaders(Konrad, 2000), implicit leadership theory (ILT) is completely a follower-centric method on leadership studies and plays a fundamental role in leadership measurement techniques. It is based on the idea that individuals create cognitive representations of the world, and use these preconceived notions to interpret their surroundings and control their behaviors. Rating on leader's trait and behavior is based on observers' subjective realities; in other words, ILT represents raters' subjective views of leaders(Eden & Leviatan, 1975).

A cognitive approach has been developed to explain the link between leader performance and perceptual processes. Previous studies exploring implicit leadership theory have found that followers use categories of behavior to differentiate between leaders and non-leaders and between effective and ineffective leaders(Phillips & Lord, 1982). Shondrick, Dinh, and Lord (2010) asserted that a social cognition approach regarding a better understanding of symbolic, connectionist and embodied representations of knowledge could benefit the encoding and retrieval of leader-relevant information such as behavioral descriptions, which are essential for the measurements of leadership.

If we say the ILTs are the research of leaders from the followers' eye, implicit followership theories (IFTs) completely concentrate on followers themselves. Sy (2010) defined IFTs as individual's personal assumptions about the traits and behaviors that characterize

followers. A first-order structure (Industry, Enthusiasm, Good Citizen, Conformity, Insubordination, and Incompetence) and a second-order structure (Followership Prototype and Antiprototype) were found in his research. In addition, IFTs were proved to link with interpersonal outcomes such as: liking, relationship quality, trust and job satisfaction.

Given the long history study of implicit theories, the studies of ILTs and IFTs are still considerable less than “explicit” leadership theories. Till now, Epitropaki, Sy, Martin, Tram-Quon, and Topakas (2013) identified two main research lines on implicit leader-follower theories in the organizational setting: (a) theoretical research on the content, structure, and generalizability; (b) research on outcomes and moderators and mediators functions.

Overall, the ILTs and IFTs shed a light on the importance of followers in leadership measurements and compliment the leader-centric perspective with significant practical implications and workplace outcomes.

Followers as group in the organization.

Romance of leadership. Given that the prominence of leader-centric research, Meindl, Ehrlich, and Dukerich (1985) used the notion of romance of leadership to develop a follower-centric perspective, and described it as an alternative to understanding leadership as a social construction created by followers. They asserted that an unbalanced-attribution to organizational outcomes implicitly leads the leaders to take the credit for the success, and followers to assign blame for the failure.

Under the social constructionist view, the romance of leadership tends to explore “how leaders are constructed and represented in followers’ thoughts systems”(Meindl, 1995). Two major research lines have been drawn under the romance of leadership framework: individual-level process and group-level process.

The individual-level process modeling arises one of the core issues on the extent to which of perception of leadership is influenced by follower characteristics(Schyns, Felfe, & Blank, 2007). It focuses on the situational and individual difference variables that influence the construction of leadership”.

The group level aspects focus on the inter-member processes in which the individual members become “a collaborative, negotiated, intersubjectively shared system of leadership concept that link and unify followers within the group”. A social contagion model of charismatic leadership was proposed linking interaction-work characteristics that refer to “the channels of communication and influence through which the social construction of leadership takes place(Meindl, 1995).

Although the romance of leadership was seen as an anti-leadership approach at the very beginning and criticized for poor methodology and conceptual problems, it does transform the conventional attention only on leaders and “loosens traditional assumptions about the significance of leaders to leadership phenomena.”

Leading team. So far, all the theories about followers have been basically analyzed at the individual level expect the theory: romance of leadership, however, no one works alone in an effective organization, individuals cooperate and coordinate with each other as a group or team, which “it is a social system that is located right at the nexus of the individual and the organization”(Hackman, 2011).

Based on numerous studies of military crews, symphony orchestras, hospital patient care teams, senior management groups, etc., Hackman (2005)concluded five conditions that could promote team effectiveness.

First. It is what he called a “real” team. Real team is not just a group of people who does their individual job, first of all, they need to have clear boundaries to know what they should do and which are not allowed in their team, moreover, members of a real team are interdependent for some shared purposes, meanwhile they have different skills and capabilities in which the circumstances can provide them enough period of time that they can learn how to exploit their differences and work together well.

Second. Compelling direction. The overall purposes of the team should be challenging and clear which can motivate its members to aim its main purpose; it also needs to be consequential, which “engage the full range of their talents”. He used the terms like “ends specified” and “means specified” to explain the function of compelling direction. More specifically, a leader should define clearly where the goal is without pointing out how to achieve it.

The matrix (see Figure 1) below shows the pros and cons when the goal and means are specified. For instance, when a team lacks of clear goal and specified means, it suffers from the risk of anarchy, which coincides with the *laissez-faire* leadership. The worst of scenarios is when a team has specified means to exert leader’s order, however, doesn’t know where go to. On the other side, when the goal is pointed out (ends specified), the difference between a “work team” and a “co-acting team” is whether the means or procedures are completely specified by their leaders.

For instance, the co-acting team is like fast-food restaurant employees, each of them finishes their own work independently, each task of their own are completely defined and fixed. Hackman considered it as a waste of recourse, because sooner or later, robots would replace their

automatic jobs. By contrary, the work team that is goal-directed without being told how to accomplish is more energized to use their talents to achieve the main goal.

		Ends Specified	
		No	Yes
Means Specified	No	Risk of anarchy	Self-managed, Goal-directed teamwork
	Yes	Turn-off (worst of all)	Wasted human resources

Figure 1. Matrix of ends specified and means specified

Take Orpheus Chamber Orchestra, for example, it is rendered as one of the best chamber orchestra in the world with only 26 members. During their acting, there's no conditional podium and a conductor who calls all of the interpretive shots and guide each member to coordinate, however, there is an invisible leader, the symphony itself. All the members have a clear common goal that is to get the show done, but no one is told how they should play. It was proved that they're just using their human resources much than a professional symphony orchestra.

Third. Enabling team structure. There are three aspects of structure that seemed to be critical in determining the likelihood that a team will perform well. Firstly, how the team task is designed as a setup. It's essential for each member of the team has autonomy to judge about the work procedures, because it offers them the trustworthy feedback about how well the team is doing and “increases ownership and a sense of responsibility”(S. G. Cohen, Ledford, & Spreitzer,

1996). Secondly, the core norms of conduct, the team members need to know what kind of values and behaviors are expected from them; thirdly, composition of the team, Most of the world's best creative work is done by small informal teams, for instance, Karlgaard (2015)suggested that the optimal size of creative team is from 2 to 12 members; Hackman acclaimed that the optima size of the group should not larger than 6 persons. Although the number of the group is very limited, it's vital to avoid of group homogeneity, that is to say, the team member should embodies ample task and interpersonal skills.

Fourth. Supportive organizational context. Apart from the sufficient material resources, which are needed to accomplish the task, another three features on the organizational context checklist are very consequential: (1) Rewards: the reward system should be favorable consequence for good team performance; (2) Information: the information system need to guaranty all the data needed for the work are available to the team; (3) Education: it is critical to have an educational system that makes any training or technical consults needed are available to the team.

Fifth. Available expert coaching. The team coaching should focus on the functions rather than on leadership style; the expert needs to identify the correct time on intervention to “help the members make good use of their collective resources”(Hackman & Wageman, 2005; Hackman, Wageman, & Fisher, 2009). In terms of team life circle, the motivational coaching was proved to be adequate at the very beginning of the team forming, where the consultative coaching intervention was more appropriate at the midpoint of the team life cycle, and at the end of the cycle, it was suggested to use educational coaching intervention.

In conclusion, the work-team does better performance than the co-acting team, however,

work-team is not for all types of work. For instance, the individual-centric task executed by surgical team, the surgeon is the one and only almost skillful and responsible one who is charge of the whole team. In other circumstances, a self-managing team always has more resources than individuals and greater diversity of skills and knowledge, which favors the collective learning and becomes more flexible in front of the changing environments and uncertainty.

To underpin the importance of work-team building doesn't mean to downplay the leader's role in an effective organization. In fact, the leader should concentrates on "activities design" and "effectively coach to help the team take full advantage of its favorable performance circumstances"(Wageman, 2001). That will leave the team enough room to be more creative and autonomous, so that the leader can indirectly lead, and impact on team task performance.

Context-Centric Theories

Over the years, the vast majority of leadership studies have been underpinning the central role of leader and that of the follower as a complement. Until the late 70s, an increasing appreciation for understanding the significance of contextual factors in impacting the effectiveness of leadership has been raised for the reason that few people can deny that leadership can only happen in context. Yukl (1989) summarized nice situational theories of leader effectiveness. A large range of variables such as workplaces, situations, decision-making procedure, group types and etc. was taken into account in the contextual leadership research. Here I would like to review the ones, which are still currently employed in the training programs and research scholars and most studied. Therefore, the conventional situational models of leadership such as Path-Goal theory for its motivation-like (Expectancy Theory) background and Vroom's Decision Theory for its mainstream cognitive procedure studies are excluded.

Situational leadership theory. The situational leadership theory(SLT) proposed by Hersey and Blanchard in 1970s emphasized that there is no single best style of leadership. The leaders who are able to adapt their leadership style to the “maturity” of individual or group are more likely to lead. “The optimal amount of task and relations behavior depends on subordinates maturity”(Yukl, 1989). Four behavior types such as “Telling, Selling, Participating, and Delegating” are categorized as leadership styles. The right leadership style depends on 4 levels of maturity of the people or group. That is to say, an effective leader has to employ the leadership style where the individual or group is skilled, confident for the task. Otherwise, even a skilled individual would fail the task where different competence is required. Later on, another two-revised version was invented to improve the SLT.

However, leadership scholars have questioned the SLT for its concept ambiguity and internal inconsistency, because only partial efforts were found for the basic assumptions underlying the SLT(Blank, Weitzel, & Green, 1990; Goodson, McGee, & Cashman, 1989; Papworth, Milne, & Boak, 2009). Thompson and Vecchio (2009) in their study tested all three versions of SLT and found that revised theory was a poorer predictor of subordinate performance and attitudes than the original version. Norris and Vecchio (1992) tested SLT in the health sector and results supported the theory in the low- and moderate-maturity conditions, but the magnitude of these results was not significant.

Despite the weakness of the SLT, it remains intuitively appealing and empirically contradictory. The revised version of SLT has been widely used at managerial workshops more than 25 years(Graeff, 1997), in addition, it also has been proved in different cultures(Fuchs, 2007; Haibin & Shanshi, 2014; Silverthorne, 2000), and diverse professions(Bull, 2010; Yeakey, 2000). The strengths of the situational model are that it fits into some extreme operating environments

such as in the military organizations(Fallesen, Keller-Glaze, & Curnow, 2011), moreover, it encourages the leaders to be more feasible confronting the constant changes in the real business world.

Contingency theory. Given that, most situational models of leadership assume that the leader has the facility to modify their style according to the different situations. Fielder's contingency theory (Fiedler, 1967) is based on the studies in military organizations where he observed the styles of leaders in a variety of situations. He suggested that a manager's leadership style depends on their personality(Fiedler, 1972), as one's personality tends to be inflexible, the key to leadership effectiveness is to match the leader traits called LPC to the certain situations.

Three key variables, which are identified as leader-member relations, task structure, and position power, are believed to play a moderating role during the leader-situation matching. Specifically, leader-member relations is measured by Least Preferred Co-worker (LPC) Scale, which indicates the acceptance and loyalty between leader and follower; task structure means the degree of which there is only one specific way in which the task can be achieved successfully; and the position power deals with the authority and power that a leader has in his position to reward or discipline subordinates.

In fact, LPC as a fundamental component of the theory has been questioned for its construct validity and psychometric properties(Kennedy & Gallo, 1986). Moreover, another disagreement came from the interpretation of the LPC scores(Garvin & Rice, 1982); it proposed that situations are favorable to the leader if all three of dimensions are high where high-LPC scores reflect an interpersonal orientation. Conversely, low-LPC scores suggest an orientation toward task accomplishment; however, the low LPC leaders are effective in some situations as

well. Consequently, Rice (1978) supported that the LPC score is best viewed as an attitude measure reflecting orientations toward task and interpersonal success.

Apart from the conceptual deficiencies of contingency theory, we have to keep it mind that it was developed over half a century ago and it was considered to be one of the most important leadership theory at that time and still influences the organization and management theories. It brings the organizational fit idea out of the dominance of personality traits and behavior theories. It is argued to be “most consistent with existing evidence and most relevant to professional practice” (Vroom & Jago, 2007).

A Brief Chinese Leadership Review

China is a country with an undeniable past of centuries-old rulership, but has a very short academic history of modern management science, in particular, business leadership. The long-standing Chinese political leadership has a root in three main traditional philosophies, for instance: Confucianism, Daoism, and Legalism, which have played a radical role not only in politics but also in cultural and economic reforms during the different era. Date back to the turbulent times of ancient China; the empires used to consider Confucianism as state philosophy to govern, where a hierarchical social creed and authoritarian relationship were emphasized to maintain the harmony of the society and in order to avoid the potential political upheaval. Instead, Daoism core philosophy of statesmanship named wu-wei (nonaction) was utilized during the Golden Age of China. Its content would be discussed in the next chapter.

Generally speaking, Confucianism appearing as leadership research topic bifurcates into two parts: the theoretical exploration in political leadership and its implication in the business world.

Theoretical Studies in Political Confucianism

As the former American primer minister Kissinger(2011, p. 13) noted that “The predominant values of Chinese society were derived from the prescriptions of an ancient philosopher known to posterity as Kong Zi (or Confucius in the Latinized version)”. Not surprisingly, the traditional Chinese political leadership studies mainly concentrate on Confucianism(Hill, 2006; Ma & Tsui, 2015; McDonald, 2012; Sheh Seow, 2010; Spina, Shin, & Cha, 2011; Kaibin Xu, 2011; Yang, 2012). His teachings continue today as a vibrant field not only in politics but also in ethics and education.

Confucius’s principles of the compassionate rule, the performance of correct rituals, and the inculcation of filial piety all together have shaped the basis of Chinese moral system. Consistent with his themes, he recommended family as a basis for ideal government, following the contestation of Confucius, Mencius stated that “When a prince, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is that parental relation to the people”? Consequently, a paternalistic statesmanship formed in ancient China with the ultimate goal to create a harmonious society.

Despite Confucius himself had no chance to witness his goal achieved during the Warring States period (475-221 B.C), his teachings recorded by his disciples survived and severed as fundamental guideline of moral conducts for the empires, coincidently, the revival of Confucianism in nowadays turns out to fill the moral vacuum left behind the unprecedented economic development, more importantly, it might serve as an ideology of politics to deal with China’s current crisis of political legitimacy. Will Confucianism now turn out to be an alternative path toward democracy? Bell in his book confirmed, “there are reasons to think that they are compatible, if not mutually reinforcing”(Bell, 2008, p. 13).

He (2010) in his study claimed the complex and multiple relationships between Confucianism and democracy, suggesting that to understand better the conceptions of these terms, there are many other factors such as historical context, cultural backgrounds, and power relationships should be put into consideration. He proposed four-ideal-type models of the relationship between Confucianism and democracy- conflict, compatible, hybrid, and critical. The compelling argument still mainly focuses on the compatibility between Confucianism and democracy and it is now becoming a controversial issue in the process of political modernization in contemporary China.

Some Chinese scholars(A. H. Y. Chen, 2007; Wu, 2015; Keqian Xu, 2006) pointed out that some early Confucianism values and principles, to some extent, are compatible with democracy, and it could offer a theoretical foundation of modern democracy in China. Jiang systematically analyzed the political Confucianism and argued that Gongyang Confucian tradition, which is closely associated with Han dynasty scholar Dong Zhongshu (179-104 BCE) who successfully sought to promote Confucianism as the official ideology of the imperial state, is able to offer the resources for Chinese social and political institution reform(Bell, 2008, p. 176).

Taking the idea of “Doctrine of Mean” for example; it accords with certain democratic principles when it comes to decision-making. Fingarette (1972) interpreted Confucius’ notion of ritual as reasonable conventions that ensure that we deal with others as beings of equal dignity, which is fully compatible with liberal values. Moreover, Tu (2002) suggested that the “Confucian idea of ritual plays an important role in maintaining the social order, in controlling the bureaucracy, and in constraining the absolute power of authority figures”, it theoretically plays the same role as Western constitutions which “represent a mechanism of adjustment for

limiting the power of government and its leaders in making use of material and human resources”. Applying a comparative political theory, Ackerly (2005) identified humanity (ren), good human nature and political criticism as a foundation for Confucian democratic political thought in Confucian thought. Fukuyama (1995) argued that the “Confucian’s tradition of political criticism, together with examination system, education, and the tendency toward egalitarianism are not only compatible with but actually promote liberal democracy”.

On the other hand, due to the different way of reasoning between western and eastern, “it leads to the historical conditions under which democratic ideas developed in the west, and the different conditions in China, under which they did not”(Elstein, 2012). The western liberal democracy is based on the idea of liberty. The spirit of liberalism considering individual independence as the ultimate virtue, in a sense, would never be linked with Confucianism, where it was “generally hostile to social bodies independent of the state, and the culture was conceived as a total entity, no part of which could be changed without threatening the whole”(Huntington, 1984), that is to say the collective benefits always override the individual interests.

Taking this culture context into consideration, Huntington asserted the existence of the high correlation between Protestantism and democracy, however, in China, “both Confucianism and Buddhism have been conducive to authoritarian rule” which is an obstacle to Chinese democratization. Møllgaard (2015) indicated, “The reason that Confucian values do not suit people living in a modern liberal democracy is not that Confucian values cannot be defended philosophically, but they do not cohere with our historical experience”.

In conclusion, China would probably never develop a western style of democracy, however, Tu (2002) advocated that it’s better understand democracy as a way of life, instead of an institutional structure, and then it would be maintained in a reflective equilibrium with

Confucianism in order to function properly in China. Apart from the compatibility issue, Confucianism as an original Chinese philosophy, its idea of humane government would always serve as an alternative ingenious leadership.

Implications of Chinese Leadership Studies in a Business World

So far, the vast majority of empirical leadership studies in China has adapted to the western theories. In terms of the indigenous studies, Confucianism, Daoism and Legalism are generally on the stage of theoretical exploration, however, it is relatively found that “Confucianism is the most dominant ideological influence and the one that most distinguishes the fundamentals of Asian business leadership from those of the West”(McDonald, 2012). It is believed that mainstream Confucian principles emphasize teamwork, relationships and strong corporate culture(Hill, 2006).

Guanxi (translated as the relationship) phenomenon, known as a way of doing business in China that based on personal networks, has a root in Confucian’s tradition of Ren (Humaneness or benevolence). Confucius advocates the importance of the hierarchical rituals (li) between empire and follower, father and son, husband and wife etc., assuming that such unchangeable relationship results in humane government (renzheng 仁政) for a leader. Consequently, on the economic level, the Confucianism leads to a “relational capitalism found upon the relationships between and among members of the same family, same clan, same ethnic group, same social group”(Tu, 2002). Tsai, Wu, and Yeh (2013) conducted a study of Chinese guanxi type in family business and concluded that the managers with family guanxi are more likely to be assertive in their treatment of their subordinates, whereas managers possessing the friend guanxi play a bridging role to complement the function of these managers with the family guanxi.

Confucianism emphasizes virtue (de), Chinese leaders are expected to put forward ethics ahead of profit achievement. Chan and Yew (2008) found that Confucian Ethics provides interesting parallels with contemporary western-oriented business ethics; it can serve as a practical business ethics (Romar, 2002). Lin and Kuang (2014) found that Confucianism together with collectivism was positive relation to ethical leadership in Chinese management.

There are five dimensions of Confucian values and ethics have been uncovered and be applied to the contemporary leaders' behaviors that are the moral character, human-heartedness, human relationship, lifelong learning, and moderation (Sheh Seow, 2010). Another empirical study of Confucianism confirmed a 5-factor model including morality, nurturing, communicating/relating, fairness and administrative competence (Kaibin Xu, 2011).

In summary, Confucian ideology has been interpreted as leadership in many different ways and transformed into political Confucianism and politicized Confucianism. It could become an alternative or compliment to western democracy. Seen from the economic perspective, the Confucian style capitalism has many advantages including low transaction cost and high efficiency based on trust, however, its lack of transparency and fair competition should be avoided (Tu, 2002).

CHAPTER 3

WU-WEI: ANOTHER “WAY” OF LEADERSHIP

Conceptual Foundations and Definitions**Definition of Daoism**

Daoism (or Taoism) has its origin in China, referring to an ancient Chinese philosophical, ethical or religious tradition and emphasizing on living in harmony with Dao. There’s a substantial divergence within western and eastern scholars about defining what Daoism really is. The difficulty lies not only in linguistic obstacles and hermeneutical challenges but also in Daoism itself that it has been constantly changing, evolving and transforming during the different era of Chinese history with the unique interaction of the different religious strands such as Confucianism and Buddhism. Creel (1970, p. 1) dedicated a whole book trying to answer the question “What is Daoism” and admitted it is “extremely different by the nature of Daoist texts” to “have a reasonably clear conception.” Yet, the lack of a tradition of Daoist historiography results in the present ignorance of many aspects of Daoist history (T. H. Barrett, 1996, p. 11).

Furthermore, the term Daoism could be controversial, as Chinese religion historian Julia Ching (1993, p. 85) pointed out it serves as an umbrella that “may designate anything and everything” covering from philosophy of Laozi (Lao Tzu) to religious rituals and physical practices like Taijiquan or Qigong (breathing exercises). The tendency in the West as Clarke (2000, p. 18) claimed, that to overly simplifying the “Asian culture and its religious and philosophical ideas and institutions” into a more manageable Western categories, is more likely doubted by Chinese scholars. It would be risky to cut a clear line to completely separate religious

Daoism from philosophical one, however, based on Chinese tradition, the terms Daojia and Daojiao are used to tell the difference; instead Kohn (2001) used the term literati and communal to distinguish the types of Daoist organization.

Philosophical Daoism. The term Daojia, translated as School of Dao or Daoist School, which is referred to philosophical Daoism today, first appeared in an essay that survived with the book *Records of Grand Historian or the Grand Scribe's Records* (Shiji 史记). There, Daojia was juxtaposed with School of Yi-Yang (Chinese Naturalism), Confucianism, Mohism, Logicians (School of Names) and Legalism as one of the six major philosophical schools by Western Han historian Sima Tan. In the *Book of Han* (History of the Former Han, Hanshu, 汉书) by Ban Gu, Daojia was also mentioned in *Treatise on Literature* (Volume 30). It is widely accepted by Chinese scholars as philosophical Daoism, despite the argument that Creel (1970, p. 1) denied the term Daoism denotes a school, but “a whole congeries of doctrines” and labeled it as ‘contemplative Daoism’ and ‘purposive Daoism’.

The philosophical Daoism was mainly associated with the writings of Laozi (Dao De Jing, DDJ) and Zhuangzi. It's said that no other book except the Bible has been translated into English as often as the DDJ. One of the mainstream branches of Daoist philosophy was known as Huang-Lao School. It took shape in Han dynasty, named after the legendary emperor Huangdi (Yellow Emperor) and Laozi, however, it firstly appeared as an important school of political thoughts in Spring and Autumn (770- 476 BC), and Warring States Period (475-221BC), and was favored at Western Han courts until Emperor Wu took the advice of scholar Dong Zhongshu, whose idea was the deposition of Hundred Schools of Thought including Daoism in order to promote Confucianism as the state philosophy. Afterwards, Huang-Lao school developed into a major religion.

The questions from the metaphysical Dao (Tao) to ancient Chinese cosmology system are all discussed under the philosophical Daoism domain, in addition, the philosophical Daoism has been also considered as a treatise of political leadership over centuries, because many Daoists leading thinkers were government officials themselves or itinerant scholars who eagerly promoted their programs to the rulers for social and political reform, however, it hasn't been well-known to the general public in the western world until last decades.

Inside of Daodejing (DDJ), there are 81 short poems that provide various topics ranging from political advise for rulers to practical wisdom for ordinary people. The concept of wu-wei turns up as an ideal of rulership that is also open to the interpretation as a technique by means which the one who practices it may gain enhanced control of human affairs(Creel, 1970). Heider (2007, p. 13) in his book *The Dao of Leadership* stated that DDJ is one of the China's best loved books of ancient wisdoms that is "addressed to the sage and to the wise political rulers of the fifth century B.C", more importantly, "it unites leadership skills and the leader's way of life", and is "indispensable for the workshop of groups' leaders, psychotherapists and humanistic educators". Hence, he drew the conclusion that DDJ sets forth another way of leadership, which is value-driven and goes along with the natural course.

In recently years, a great number of Western scholars and economists has got the inspiration from Daoism and made their interpretations of it in the context of the modern business world(Messing, 1989; Taggart, 2000). For instance, a series of books named *The Dao of Warren Buffett*(Buffett & Clark, 2007), *The Dao of Charlie Munger*(Clark, 2017), *The Dao of Management*(Messing, 1989), and *Applying Lao-tz and Zhuangzi Philosophy to Investment*(Okamoto, 2014) has demonstrated a craze for the ancient Chinese wisdom of philosophical Daoism applied in the modern age of economics .

Furthermore, the second part of DDJ the virtue (te or de) has stirred the inspiration of the western scholars to conduct numerous morality and ethics studies as well. It often refers to such a virtuosity or divine power, which nowadays has been interpreted as moral excellence. Lindow (2012) entitled her book *The Dancing of Dao* to illustrate her compelling study in moral development. Kohn (2004) expanded an in-depth study on Daoist ethical dimension based on the classics of philosophical Daoism.

The other milestone of philosophical Daoism is Zhuangzi, which provides many anecdotes and metaphors. There, you can see that it used storytelling format as a means of education and moral value instilling. The main themes, in general, are of spontaneity in action and is believed to inspire advocates of political pluralism as well (Van Norden, 2016). Just like other great philosophers of his time, Master Zhuang was “one of the peripatetic persuaders who went about trying to convince the rulers of the contending kingdoms to adopt his policies and, through them, to bring peace to the empire” (Mair, 1994, p. xxx).

As a matter of matter, he utilized numerous anecdotes to illustrate how to be intelligent kings in governing, how the great and most honored master behaved, and the methods employed in the regulation of the world, etc. For example, the famous story of Butcher’ Ding in Zhuangzi revealed such a phenomenon called “You” (wandering), which is similar with one of the fundamental elements of modern positive psychology: flow. Csikszentmihalyi (2008, p. 150) was so fascinated by the fact that Zhuangzi had had already described such an optimal experience almost two thousand years ago. Hence, “Zhuangzi presented a complex image of wu-wei that was rich with interpretive possibilities to compare the striking image of skillful spontaneity with striking images of equanimity” (N. F. Barrett, 2011).

Religious Daoism. Basically, the term “Daojiao” (Church Daoism or Daosit Teachings) is identifiable as the popular religious forms of Daoism or organized “church”, it shares the thoughts of Huang-Lao school and Chinese folk religion, combining with teachings and rituals with its ultimate goal of being spiritual and immortal.

Difference from the most religions where “God” is believed to create and control the universe, there is no such figure in the Daoism cosmology but the Dao. Obviously, Dao itself is not God, rather than a principle that impersonally guides everything. Nonetheless, under the influence of other religions such as Buddhism, religious Daoism did create its own pantheon with many gods.

Laozi was revered as the very first God in Daoism and the personalization of the Dao and deified as Supreme Old Lord (tai san lao jun 太上老君), the incarnation of one of the highest deities in Daoism of which The Three Pure Ones (see Figure 2), who were not rulers, but rather sought to save mankind. The Daoist pantheon was often described as “heavenly bureaucracy that mimics the secular administrations of imperial China”(Anonymous, 2009). Consequently, The Jade Emperor was the supreme ruler of Heavens whose role was a leader. According to Chinese folk religion, he was the protector of the mankind and the highest-ranking deity, which seemingly contradicts the ranking of Three Pure Ones. It is more helpful to understand it as company management that The Jade Emperor is the CEO of the heaven whereas Laozi and The Three Pure Ones are the members of the board.

More specifically, Three Pure Ones are correctly described as a trinity rather than a triad of gods(Pregadio, 2008b, p. 843), therefore, it is also translated as Three Divine Teachers, The Celestial Worthy of Primordial Beginning (Yuanshi Tianzun) dressed in the manner of a Daoist priest is seen as “both the source of all learning and the first author of Daoist scriptures”; the

Celestial Worthy of Numinous Treasure (Lingbao Tianzun) is revered as a source of Daoist knowledge and scripture and the principal disseminator of the Daoist teachings; and lastly, the Celestial Worthy of the Way and Its Power (Daode Jianzun) manifested himself in the form of Laozi, who appeared to reveal divine teachings to humanity.

In Oroville Chinese temple, which was built in 1863 in California, the Three Pure Ones worshipped on the top of the altar table as the divine teachers of painting, literature, chess and music, where the figures at the bottom depict a court scene where the emperor of the Heaven and his ministers discussed the governing issues (see Figure2).



Figure2. Altar table in Oroville Chinese temple

Apart from the Daoist' pantheon, the Daoists themselves in early times, known as “*fangshi*” were “masters of methods who were “specialists in a set of technical arts centering on immortality”. By the Later Han, the Daoists, who actually were physicians, astrologers, diviners, and physiognomists, were all called *fangshi*. Most of them were leading figures in their fields. Gradually, the term “*daoshi*” (master of Dao) replaced *fangshi*, however, “many specific

techniques of spirit transcendence, medicine initially used by fangshi found their way into later Daoist practice”(Pregadio, 2008, pp.406-409) .

Nowadays, “foreigners flock to Daoism for natural balance”; they dedicate into the Daoist medical practices and even built the temples overseas, for example, Bernard Shannon reportedly opened his own temple in California in 2006 after spending 19 years studying Daoist tradition (Wei, 2014). The Daoist Tai Ji as body cultivation techniques is taught and practiced among people from different continents including America, Europe and Asia Pacific.

In conclusion, the rise and fall of Daoism during the last two millennia combining with historical and cultural context make it extremely difficult to see it as two completely separate parts (see Table 1). There are, generally, five major religious sects: Zhengyi, Quanzhen, Zhenda, Taiyi and Jingming, which only the first two have survived since Ming dynasty and becomes the two major schools after then. Nowadays, the majority of the Daoist sects can be categorized into these two kinds. To be specific, Zhengyi School develops into Celestial Master, Maoshan, Jingming, Qingwei and Lushan sects, on the other hand, Quanzhen school includes Longman, Huanshan, Jinshan, Nanwu, etc.

Philosophical and religious Daoism are more like two distributaries coming from the same source Dao. Both of them recognize DDJ as their inspirational foundation. Moreover, the religious Daoism heavily rely on its philosophical tradition, conversely, the spiritual Dao is manifested in various religious teachings and practices.

Many of the ancient emperors were served by the Daoists and were encouraged to use Daoism as an ideology during their reign. The tendency to distinguish it is more likely to facilitate the interpretative strategies to make us get a better understanding through the evolution of the essential Dao.

Daoism is motivated by a desire to seek peace and tranquility of mind and spirit in the human person, in response to the corruption of human cultures and morality in wars. In this regards, it proposes returning to a starting point where desires and greed in the human person have not yet been provoked and where people can appreciate the nature action in doing no action (Slingerland, 2003, p.25) .

Table 1.

Chronology of Daoism

Dynasties	Philosophical Daoism	Religious Daoism
Warring States (403 - 222 B.C)	Daodejing, 4 th -3d c. Zhuangzi 4 th - 2d c. Liezi 4 th -2 d c.	
Qin (221 - 206 B.C.)	Lu buwei (Lu Shi Chun Qiu)	
Han (206 B.C - A.D 220)		
Western Han	Huang-Lao School, 2d c. Huainanzi, early 2d c.	Mao Mountain School (145)
Eastern Han		Huang-Lao School School of Yin-Yang and the Five Agents (Five Phrases) Celestial Master, end 2d c.
Three Kingdoms (220 - 280)		
Jin (265 - 420)		

Western Jin	Popularity of Zhuangzi with a form of mysticism
Eastern Jin (Sixteen Kingdoms)	Ge Hong (ca. 280 – ca. 343) Shangqing revelation Fangshu
Southern and Northern Dynasties (420 - 589)	Kou Qianzhi (424) first honored “Celestial Master” Taoism regards as national religion
Sui (581 - 618)	
Tang (618 - 907)	Taoism as National Religion Chongxuan school
Five Dynasties and Ten Kingdoms (907 - 960)	
Song (960 -1279)	
Northern Song	Dao Zang
Southern Song	Wang Chongyang Quanzhen School
Yuan (1271 - 1368)	Qiu Chuji (founder of Longman School) met Genghis Khan Zhenyi School by Zhang Yucai

Ming (1368 - 1644)	Quanzhen School
	Zhengyi School
Qing (1644 - 1911)	Dominance of Buddhism
	Longman School

Definition of Wu-Wei (Non-Doing)

The term wu-wei, first and most prominently, appeared in the text of DDJ by Laozi, who was the pre-Qin thinker and is most often associated with the idea of it. In this regard, the countable instances of the idea of it appear twelve times (Creel, 1970, p. 54), however, the exact occurrence of term wu-wei is eight (in DDJ Chapter 2,3,10,37,38,48,57,64), and at least six of them are explicitly linked with government, whereas in the case of Zhuangzi, at least eighteen out of fifty-six examples appearing in the context that associated wu-wei with government. It can be seen that wu-wei as a technique of government certainly plays a great role in Daoism, especially in the Laozi than in any other of the texts.

Wu-wei (无为) are written into two Chinese characters, “wu”(无) means nothing, not having or without, and “wei”(为) translated as acting, becoming or standing for. Literally, wu-wei means “in the absence of/without doing exertion,” and is often translated as “doing nothing” or “non-action”. Only in a superficial outlook, it can be interpreted as laissez-faire. Because “the philosophy of non-doing does not mean withdrawing from the action but rather performing a higher kind of action: action in accord with Dao, the action that respects the nature of all things”.

It’s also believed the “non-interference” or “letting-go” are the best attempts on translating the term (Cooper, 2010, p. 51), as it coincides with some of the perspectives on acting

in a natural way, by not interfering with the rhythms, patterns, and the natural law, without imposing personal intentions on the organization of the world(Hartz, 2009, p 31). Slingerland (2000) suggested that the effortless action would be more appropriate to catch that perspective.

Wu-wei, as we find it in the Laozi and Zhuangzi, would be more helpful to be analyzed in three different levels:

Wu-wei as the principle of Dao. At the highest level, wu-wei is entitled Tian Dao (the Dao of Heaven 天道), as it is shown in DDJ chapter 30 “The Dao in its regular course does nothing, and so there is nothing which it does not do (道常无为而无不为, When nothing is done, nothing is left undone”. The Dao in Daoism is the ultimate creative principle of the universe unifying all things and get them connected within. Just like what it’s said in DDJ chapter 42 “The Dao produced One, One produced Two, Two produced Three, Three produced all things.” Dao is not a thing that can be named, however, it can be observed in the things of the world.

In Zhuangzi Chapter 18 Perfect Enjoyment, “Heaven does nothing, and thence comes its serenity; Earth does nothing, and thence comes its rest. By the union of these two inactions, all things are produced”. It indicates how the Universe effortlessly functions; it works automatically without an exterior force and embraces all creatures.

It can be seen the way that Dao works is “non-action”. Wu-wei is the method of following Dao by “retaining an inner core of quietude and letting the world moving along as it naturally proceeds”. Water often appears as a metaphor of wu-wei, it goes to the lowest level running through all the creatures with distinction and judgment to find its natural way. Yet wu-wei evolves with the primordial thought of cosmos in the Han dynasty and in the thoughts of Huang-Lao School, it meant to be in perfect alignment with the movements of the seasons, the planets, and the times(Pregadio, 2008b, p. 1067).

Wu-wei as the principle of governance. At this level, wu-wei is “an eloquent testimony of the political ideal: to govern without active interference”(Creel, 1970). It represents pure effectiveness and repeatedly appears in DDJ “action being without contrivance, nothing is disordered or When nothing is done, nothing is left undone (为无为则无不治 Chapter 3)”; “loving the people, governing the nation, can you be uncontrived (non-action)?(爱民治国，能无为乎?)”. The leader using the principle of wu-wei is just like water that is open to every situation without complaints and to every person he encounters. The leader comprehends the movement of the water that yields without a push, however, it embraces everything and they get shaped without noticing.

By overlooking the Chinese history, Han dynasty (206 BCE-220CE), the Song dynasty (960-1279) follows the Tang (618-906) and the two together constitute what were called “China’s Golden Age” which were all under the influence of Daoism, The Daoists appeared in both the hereditary aristocracy and the “gentry” class who provided centuries of government functionaries. Therefore, Daoist scholars abounded with government officials, imperial academics as well as other members of the political elite(Russell Kirkland, 2004, p. 119).

During the early Han dynasty, both Emperor Wen of Han (202-157BC) and his son Emperor Jing of Han (188-141BC), were heavily influenced by Empress Dou who was the wife of Emperor Wen and an adherent to Daoism, governed the country with the general policies of non-interference with the people and relaxed laws. Their reign, known as the Rule of Wen and Jing, was considered to be one of the golden ages and marked by the general social stability and relaxed laws. DDJ was recognized as a Chinese classic during the rule of Emperor of Jing who could take the credit for furthering the study of Daoist text.

Hence, at the very beginning of the Tang dynasty, Gaozu, the first emperor of that dynasty from 618 to 626, ranked Daoism as national religion followed by Confucianism and Buddhism, and named Laozi as their imperial ancestor. His increasing involvement with Daoism indicated his political attempt to reconcile the traditional symbolism of imperial rule with grandiose conceptions of the Daoist religion to produce a powerful new brand of state ideology serving the needs of dynastic stability and continuity(T. H. Barrett, 1996, p. 29).

During the following almost 300 -year-reign, Daoism served as state policy was reinforced by distinctive forms, such as the deification of Laozi (666), installation the DDJ into the education and examination for entrance to the civil service (733) and numerous Daoist monasteries' nationwide expansion. Under the patronage of Emperor of Xuanzong (741), there was even an attempt to produce a Daoist form of government unique in Chinese history(T. H. Barrett, 1996, p. 59).

Wu-wei as the perspective of life. At its lowest level, the concept of wu-wei was demonstrated in a form of individualism or externalism whose optimal goal was “yang sheng” (养生, nourishing life or self-cultivation). It describes “a state of personal harmony in which actions flow freely and instantly from one’s spontaneous inclinations- without the need for extended deliberation or inner struggle-and yet nonetheless accord perfectly with the dictates of the situation at hand, display an almost supernatural efficacy”. The personal behaviors in the mode of wu-wei are actions in which friction-in interpersonal relationships, in intrapsychic conflict, and in relation to nature- is reduced to the minimum(H. Smith, 1991, p. 200). The idea of this kind of personal externalism was demonstrated in Zhuangzi. For him, wu-wei appeared as a more psychological mode and was a characteristic of spontaneity (ziran, 自然), the main quality of the embodied Dao. It meant to be free in mind and spirit and be able to wander about

the world with ease and pleasure (yuan you, 远游), to engage in an ecstatic oneness with all-there-is.

Generally, the path to follow the eternal Dao for Daoists comes into two ways of practicing, however, it has to bear in mind that at this level of wu-wei, it doesn't refer to what is actually happening in the realm of observable action, but rather the state of mind.

That mental state was represented in Zhuangzi Chapter 6 "I smash up my limbs and body, drive out perception and intellect, cast off from, do away with understanding, and make myself identical with the Great thoroughfare (da tong, 大通)". This is called "zuo wang" (坐忘, sitting in oblivion), one of the meditation techniques deriving from the internal alchemy to accomplish this phenomenological state, which designates "a state of deep trance or intense absorption, during which no trace of ego-identity is felt and only the underlying cosmic current of the Dao is perceived as real"(2008).

Alongside "zuo wang", other techniques of meditation include: "nei guan"(内观) and "shou yi"(守一). The former one means inner contemplation or inner observation. The purpose of this practice is to observe the movements of vital energy, analyze the mental activities, and to develop a non-judgmental attitude toward all things. It becomes central in Daoist literature in the Tang dynasty.

The later "shou yi" means guarding the One or maintaining Oneness, which indicates a form of concentrative meditation that focuses all attention on one point or god in the body. Its aim is to attain total absorption in the object and perceive the oneness of being. It's a basic exercise in the texts of inner alchemy to achieve the mental tranquility(2008b).

Overall, in the mainstream Chinese thought, wu-wei (non-action) became a form of action, coinciding with the best possible action (you-wei, 有为) in both social and political

practice. It never refers to a prescription for stagnation or vegetation, but the cessation of motivated action. Because the ideal of wu-wei can not be pursued actively, it manifests as a result of cultivation.

Just like Lai(2008)pointed out, that “the core of concept of wu-wei is not whether it encourages activity or passivity but rather in its conceptions of political society and human well-being.” That means, “One should do nothing strained, artificial or contrived and advocates noninterference with natural process and the performance of only natural actions as the proper course”(Coleman, 2002).

Definition of Wei-Wu-Wei (Doing Non-Doing)

Here, wei-wu-wei derives from wu-wei; together they become the central paradox of Daoism. As a concept, wei-wu-wei appears both in DDJ and Zhuangzi, It does not mean, “act and be passive, but rather act in a way that does not require others to adhere to convention”(Karyn. Lai, 2007). However, Loy (1985)claimed that the difficulty of understanding it was perhaps more than of that the unconceptualizable Dao itself. He made a more comprehensive analysis from four perspectives.

Firstly, it simply means doing nothing, shown in DDJ Chapter 63 ”Do nondoing, strive for non-striving, savor the flavorless...” which literally coincides with the conception wu-wei. As Guo Xiang (Kuo Hsiang) says, in his Commentaries on Zhuangzi, “Non-action does not mean doing nothing”.

The second interpretation of wei-wu-wei intends to see it as an action that does not force but yields, which called “the action of passivity”. Laozi used water as its metaphor depicting that” nothing in the world is more flexible and yielding than water, yet when it attacks the firm and the strong, none can withstand it”(DDJ, Chapter 78).

The third and the most common interpretation considering wei-wu-wei as an action that is natural. Although what is natural still a controversy in DDJ, it would be better interpret as it's demonstrated in Chapter 3 "Action being without contrivance, nothing is disordered". Loy (1985) labeled this kind of wei-wu-wei "nondual action" that is, "action in which there is no bifurcation between subject and object: no awareness of an agent that is believed to do the action as being distinct from an objective action that is done".

Lastly, wei-wu-wei appears as a genuine paradox unifying action and non-action that turns into an unresolvable contradiction, it cannot be understood by logic, but be resolved by the realization of Dao through a "particular experience". For example: "Tranquility in disturbance", Loy(1985) described this state of paradox in where "there is a sense of unchanging peace in the midst of continual destruction and construction-that is, ceaseless transformation, which activity includes his own".

Despite the linguistic barrier, Zhuangzi seems to drop the hint to solve the paradox of wei-wu-wei. As it was shown in Chapter Geng-sang Chu "When he would put forth action, and yet does not do so, the action is in that not-acting"(出为无为，则为出于无为矣). In a Chinese reading of the last phrase, it has indicated, "acting in the name of non-acting or action derives from non-action." It insinuated that the progression of achieving the state of wu-wei starts with kind of wei (为, acting). Merton (1965, p. 80)also indicated "the non-action of the wise man is not inaction." This action-nonaction paradoxical phenomenon was best described as "Starting with doing, people can hardly see; then when non-doing is reached, everyone knows. If you only see non-doing as the essential marvel, how can you know that doing is the foundation"(Chang, 1987, p. 101)? Consequently, wei-wu-wei turns out to be a kind of progressively demanding action, which is accomplished by "you-wei"(doing).

Definition of You-Wei (Doing)

As it was mentioned earlier, “wu” means not, not have, oppositely, “you” means have. Wu-wei together refers to non-action, whereas, “you-wei” prefers to doing or acting. The wu-wei and you-wei paradox, which combines the changes of yin-yang and the five phrases (or five elements), has its origin in the theory of Daoist cosmology, which was directly bound up with Yijing (I Ching) onto-cosmology that stressed the movement from internal ontology of creativity to a dynamic and harmonious cosmology of the universe. Yin and Yang the two great forces of the universe, which represent the unity and opposites, were symbolized how Dao acts in this process of balancing all things and forces. Seen from DDJ, the yin-yang diagram also revealed in such a paradoxical form of heaven and earth, the dark and light, the masculine and feminine, difficult and easy, high and low, long and short, “you” (有, having) and “wu” (无, not having), “wu-wei” (non-action) and wei-wu-wei (为无为, action of non-action), wu-wei and you-wei.

In short, you-wei, which means acting or doing, is the path to the phenomenon of wu-wei. When the action is coincident with the “naturalness” (or regulation, law), it would become inevitable for the individual to reach the mastery in his domain; conversely, the action that is against the naturalness would only lead to the ruin or destruction. As a consequence, it was pivotal to comprehend what meaning of “ziran” (naturalness or spontaneity) is in Daoism in order to distinguish the actions that do no harms.

Definition of Ziran (Naturalness, Spontaneity)

The term “ziran”(自然) is another core concept as much important as wu-wei just after the Dao itself. Seen from the etymology of these two characters “zi” and “ran”, separately. The character “zi” is a pictograph representing a nose based on Shuo Wen lexicon, it also means “from” in classical Chinese texts. In ancient Chinese culture, people pointed to their nose in

referring to themselves in which Callahan (1989) concluded that “from” and “self” meanings of “zi” are a metaphorical extensions of the literal meaning of “nose”.

On the other hand, the character “ran” originally means “to burn” or “burning” according to Shuo Wen lexicon and Mengzi Gong Sun Chou. After pre-Qin period, “ran” generally developed into another three meaning: firstly, it used as pronoun referring as “like this” or “like that”; secondly, it servers as suffix after a noun or an adverb indicating the state of an action or thing; lastly, it appears as an affirmation(Callahan, 1989; Gao, 2008)

Ziran first appeared in DDJ five times repeatedly and was usually understood in terms of naturalness or nature, however, in ancient Chinese language nature was used to refer to “heaven-earth (tian-di 天地)” and “all things or totality of all creatures (wan-wu, 万物)”. In the Daoist theory of language, it was more adequately to be rendered as “spontaneity”, “so of itself”, or “so of its own” (Slingerland 2000) .

It was further interpreted into distinctive perspectives on the relationship among men, all things (wan wu 万物) and Dao.

On the cosmological level, for instance, Laozi articulated an escalating relationship by saying that “humanity emulates earth, earth emulates heaven, heaven emulates the Dao, and the Dao emulates Ziran”. In this regard, he presumed the formidable position of ziran, which Cheng (2004)claimed, “it is an onto-cosmological system with its internal tendencies and propensities through creative activities of the Dao in the formation of the universe in terms of heaven, earth, and the ten thousand things”. He (2011) further added “ it also refers to both the phenomenon of natural happening of a thing and the inherent ability and capacity of a thing that sustains such a phenomenon.”

Consequently, the last phrase “the Dao emulates ziran” would be translated more appropriately as “The law of Dao is its being of what it is” (James, 1891). It was the positive side of Dao and closely tied to the practice of wu-wei (Pregadio, 2008b, p. 1302), which was the result from following the ziran on the level of onto-cosmology of the Dao where “Dao models itself on ziran”.

On the social level, ziran was presented as nonintervention (wu-wei) governance. It derived from the DDJ chapter 17, where it indicated the spontaneity of the governance whose leader practiced wu-wei. It was described as:

“Very great leaders in their domains are only known to exist. Those next best are beloved and praised. The lesser are feared and despised. Therefore when faith is insufficient and there is disbelief, it is from the high-value place on words. Works are accomplished, talks are completed, and ordinary folk all say they are acting spontaneously(ziran)”. (Trans by Thomas Cleary, p.11)

At no point in this passage, it could conclude that Laozi’s political philosophy is anarchism; on the contrary, it apparently claimed that the existence of a legitimate and centralized political order by ranking of types of rulers (Feldt, 2010). As Liu (1995) stated that ziran is the “cardinal and central value of Daoism, where the metaphysical Dao is the origin of the universe; its principal or representation is ziran, and wu-wei is the essential method of realizing it in society”.

Laozi here very clearly set forth what happened in society in which was not overly intrusive or authoritative, only the great leader who acted wu-wei, people could get their work done without realization of their existence, otherwise, no undertakings were successful and interacted spontaneously.

On the personal level, finally, “ziran as naturalness was simple something flowing from one’s disposition: it could be ordinary as expected under normal circumstances”(Cheng, 2004). Lai (2007) claimed that ziran and wu-wei were correlated and could serve as ethical concepts. Fung (1966, p. 107), however, pointed out that Zhuangzi highlighted the distinction between what was of “ziran”(being natural, tian 天) and what was of man (wei, 伪 the artificial). Because, ziran in human beings means “being free from dependent on some other thing, being natural and being creative”. In addition, to respect ziran, one should not interfere (being wu-wei)(Pregadio, 2008b, p. 1303), because the corollary of acting against “nature”(ziran) would be misery and unhappiness.

Three Phases Towards Wu-Wei Phenomenon

Getting familiar with the fundamental concepts of Daoism, it would help to reveal the path to achieve the wu-wei phenomenon, as it was mentioned earlier, wu-wei couldn’t be pursued actively, it manifested itself as a result of cultivation, that cultivation procedure was composed of three phrases: wei-wu-wei, you-wei and wu-wei.

The first phase started with wei-wu-wei (doing non-doing), which was earlier to understand it as a progressively demanding action from the Daoist masters (or leaders) whose role was to guide and assist his students (or followers) to find the right path to the Dao (or spontaneity). During that progressive procedure, the master had to demand of his students that they had to act with virtue. At this stage, the guidance of the master was indispensable, however, it wouldn’t cease until wu-wei was achieved.

The second phase was you-wei (doing). It underpinned the importance of the constant practicing or training. During that stage, the students had to hone their skills; as it’s said practice makes perfect, it would usually take years to become the technical master in their domain.

Therefore, the master's supervision was still required in case that someone lost their patience or couldn't confront the frustrations along with the training procedure.

The third and last phase was wu-wei, which refers to such effortless action. The moment when the students reached their excellence in their domain, their master would be first doing nothing (wu-wei), because his students themselves would also become the masters who could be acting effortless. That was the ultimate goal of each Daoist master.

In the following paragraphs, two concrete Daoist teachings would demonstrate these three phrases towards the wu-wei phenomenon. It commenced with the martial arts.

Wu-Wei in Martial Arts: Tai Ji Quan

Nowadays, martial arts such as Tai Ji Quan (Tai Ji or Tai Chi Chuan), known as Chinese traditional mind-body exercises, has the popularity over the world for its health promotion and self-defense techniques; regular practice could significantly improve the aerobic capacity, muscular strength, quality of life, and psychological well-being(K. S. Cohen, 2004). Recent studies have indicated that Tai Ji Quan is safe and effective for patients with neurological diseases, rheumatological disease, orthopedic diseases, and chronic obstructive pulmonary diseases, etc.(Lan, Chen, Lai, & Wong, 2013).

However, few of people know that it has a long historical origin in Daoism. In fact, it sprang from ancient Daoist techniques of longevity practice, which has undergone an evolution over millennia and absorbed alchemical, religious and philosophical doctrines into it (Horwood, 2008, p. 17). Hall (1978)stated, "Tai Ji exercises promote the kind sensitivities that allow one to recognize the virtue (te) of things", to act in accordance with the virtue required the capacity of defer. That deference (wu-wei) patterns resulted from the mutual recognition of the intrinsic

excellences (te) of events in nature. In other words, martial arts were “a physical representation of the Daoist principle of wu-wei”(Y.-H. Lee, 2002, p. 18), which was “you-wei” (action).

Historically, inside of different Daoist sects, Daoist masters were not only a spiritual leader, but also the masters of martial arts who were in charge of the follower’s training. Nowadays, in the lay organization, a martial arts master is the individual appointed by the master to continue the lineage. It is weird to see the masters considered themselves as masters; instead, their peers designate them as masters.

Furthermore, it is not surprising to hear martial arts masters saying that the great teaching is not teaching. Because of their role is simply to guide and to help the followers to find their inner peace. Tai Ji Quan master demonstrates a way of slow movements that has the aim to balance, build and similitude the body’s qi (chi or energy) in order to enhance it in a flowing and natural manner(Horwood, 2008, p. 18). It combines with breathing techniques and traditional Chinese medicine of meridian theory. That progressive demanding action of teaching, supervising and assisting went along with the second phase as well.

In second phase, since formation of Tai Ji is seen as an external expression form of Chinese Daoist culture(J. Wen & Su, 2012), you-wei becomes the path to achieve the state of wu-wei. The students have to practice what they have learnt from the martial arts masters. Horwitz, Kimmelman, and Lui (1976) argued the relationship between the movements of Tai Ji Chuan and principles of Daoism. Comparing with Yoga’s vulnerability, it’s noticing that people who practices Tai Ji Quan always keeps his stance of the body upright. The starting stance is always characterized by stillness, with the slow movement of his arms and legs, the trunk of body, however, remains its stillness relatively. It’s noticing that the starting point of Tai Ji Quan

is theoretically the same as the finishing point; this circle of stillness-movement-stillness symbolizes the relationship between wu-wei and you-wei.

It would take years of practicing to achieve the technique excellence. In between, they have to comprehend the spirit of Tai Ji Quan that is to know how to use softness to against the hardness, because if someone uses hardness to defend hard attack, it is like yang against yang, which would break the balanced yin-yang, consequently, it only causes the injure to both sides at certain degree.

Seen from above, what lies in the martial arts was its philosophical basis of achieving wu-wei. If action becomes the foundation of non-action, it reflects the principle of reversion, which Fung Yu-lan(1966, p. 224) discussed it in the mode of you-wei (having activity) and wu-wei (having no activity). It literally represents the two extremes of the spectrum of behavior. On one side, someone does as much as possible, on the other side; someone is doing nothing at all.

In addition, in DDJ Chapter 37, “The Dao is always uncontrived, yet there’s nothing it doesn’t do(道常无为而无不为).” This phrase acknowledges the principle of reversion in Dao, to be more specific; “Dao in its regular course does nothing (wu-wei) awhile “there is nothing that it does not do”(wu-bu-wei,无不为).” This you-wei, wu-wei, and wu-bu-wei circulation indicates the path of how Dao acts without acts. The criterion, to judge which side the behavior favors, depends on if the action follows the naturalness(ziran,自然).

When you-wei breaks the law of naturalness, it would turn into destructive behaviors. As it demonstrated in DDJ Chapter 75 “When people are hard to control, it is because of their governments you-wei(acting), which makes them hard to control.”(民之难治,以其上有为,是以

难治). Accordingly, only the action goes spontaneously with the flow would be considered as wu-wei.

In the last phase, once the students could perform Tai Ji without disruptive breaks, so that their movements emerge effortlessly and naturally from stillness, their mind would be in a state of harmony that is even more crucial than the constant activities. When that moment comes, they wouldn't need the supervision of their master, because they would become the masters of themselves, meanwhile, their own master would start being wu-wei.

These three phases above revealed how to attain the wu-wei phenomenon from doing by both the martial art master and his students. The guidance during the teaching procedure from the master is a necessary to guarantee the students to achieve the phased objectives, once such "small wins" accomplished, they would "fuel transformative changes by leveraging tiny advantages into patterns that convinces the students that bigger achievements are within reach"(Duhigg, 2013, p. 112). When all is said and done, the students wouldn't even be noticing the skills or tricks ingrained in their movement and performed it naturally and effortlessly. That would be the phenomenon of wu-wei, however, you wouldn't see master's teaching and student's training any more.

Wu-Wei in Chinese Arts: Painting and Calligraphy

"As Christianity is largely responsible for the development of Western art, so Daoism and Confucianism are responsible for the development of Chinese art"(Northrop, 1971, p. 42). Especially, under the influence of philosophical and religious Daoism, Chinese artists have created "an astonishingly eclectic body of works ranging from sublime evocations of the cosmic principles to elaborate visions of immortal realms and paradises as well as visualizations of the Daoist pantheon, medicinal charts and ritual implements"(Augustin, 2011). Many of them were

Daoist masters, such as: Huang Gongwang (1269-1354), one of the great literati painters, Daoist priest, and the oldest of the “four great masters of the Yuan”; Fang Congyi (1302-1393) who was a famed Daoist landscape painter during Yuan Dynasty.

As it has been mentioned, the Daoist ideal is to fulfill that which is naturally so (ziran, spontaneity), and the only way to do that is wu-wei. Moreover, it's believed that the concept of ziran appears as a manifesto of the elusive Dao, it represents a kind of natural law on one hand, and an ethical concept during early Daoism on the other hand (Beng, 2013), which is shown as a principle of noninterference (wu-wei) in politics. Apparently, such wu-wei and ziran concepts also have a profound influence on all traditional Chinese art including paintings, calligraphy, poetry, songs, and instrumental music, etc.

For instance, during the Six Dynasties, the “xuan xue”(Acrane Leaning) school of thought sprung up, which “speculated on Non-being (or emptiness) and Being (wu and you)”. “It is not a lineage but a trend of thought based on the principles that outlined by commentaries to the DDJ and the Zhuangzi”(Pregadio, 2008a, pp. 274-275).

At that epoch, one of the most important Chinese painting styles was “Shan Shui” (mountain and water), known as landscape painting, however, “it is not a realistic study of a particular mountain and water but an imaginative representation of nature in essence, of the rhythm of life of which the artist discerns (Northrop, 1971, p. 64). It is believed that the purpose of such landscape painting is to reflect the significance of Daoism in an aesthetic form, which “highlights the qualities of spontaneity (ziran) and emptiness” (tranquility and tenuousness, “jing” 静 and “xu” 虚) (Pregadio, 2008a, p. 183). As it was concluded by M. Shaw (1988), “The appreciation of nature that infuses the religious philosophy of Laozi and Zhuangzi is a

celebration not so much of the natural landscape as of a more abstract notion of naturalness and spontaneity ”.

This unique style is mainly ink-based with few colors as supplements. The background is usually white corresponding to the idea of “form is emptiness”. Because “vacancy, stillness, placidity, tastelessness, quietude, silence and non-action, this is the level of heaven and earth, and the perfection of Dao and its characteristics”(Zhuangzi Chapter 13, Dao of Heaven). It seems reasonable to assume that “Daoism is responsible for two marked and closely connected characteristics of Chinese landscape painting: asymmetry and the use of space”(Northrop, 1971, p. 66).

Similar with Daoist masters’ teaching of martial arts, “the spiritual of cultivation in the Daoist context involves, not lifelong learning, but unlearning”, to paint the landscape, the painter were not supposed to imitate natural phenomena, but should be inspired by their spontaneous mode of existence”(M. Shaw, 1988). Difference from the Western fine art students, who hone their painting skills by drawing the sketch of a concrete object or a real person, however, the Chinese beginners, according to the “Six Principles of Chinese Painting”, had to learn the “transmission by copying”, that is to say coping the models, not only from life but also the work of antique masterpieces, consequently, every Chinese shan shui painter has their masters who guide their way to the mastery.

Creativity for a Daoist master laid in the intuition of the Dao, which manifested itself in naturalness (ziran), and the method of following Dao was wu-wei. Notwithstanding, to achieve wu-wei, it should start with master’s wei-wu-wei.

At the first phase, the master had to point out the quintessence of the shan shui painting, that was to use ink and concise abstract line to structure an artistic conception that unified the

subjective and objective world. The object represented by the painter went beyond the scope of the object itself, but to create a highly generalized image in order to explore its external spiritual essence.

In a single landscape painting it embodied the opposite elements, such as: black and white, emptiness and fullness, they were against and integrated with each other at the same time, so that the whole painting was in the unity of opposites and unity in the complementary relationship like yin and yang.



Figure 3. Four treasure of the study: ink, brush, ink stone and paper

Furthermore, master aimed to teach the student how to handle with the painting tools. First of all, both of Chinese painting and calligraphy used the same “Four Treasures of the Study”, which refers to the brush, ink, paper and ink stone (see Figure 3). For instance, there are basically three sizes of brushes (big, middle and small), which are also classed as soft, mixed and hard. The brushes with different size, softness and thickness define their own specific usages for

different style of painting and calligraphy. Furthermore, the master has to teach five different brush-holding positions and five different brush movements.

Later, the master had to teach the students the usage of “shui mo” (ink and wash). It commenced with how to mixture the water and ink in the inkstone (see Figure 3), The ink cake with different amount of water could create the dark and light effects. For instance, there are five different types of ink: the first two: burnt ink and dry ink that are not very common used for; the last three types are defined by their density from high to low.

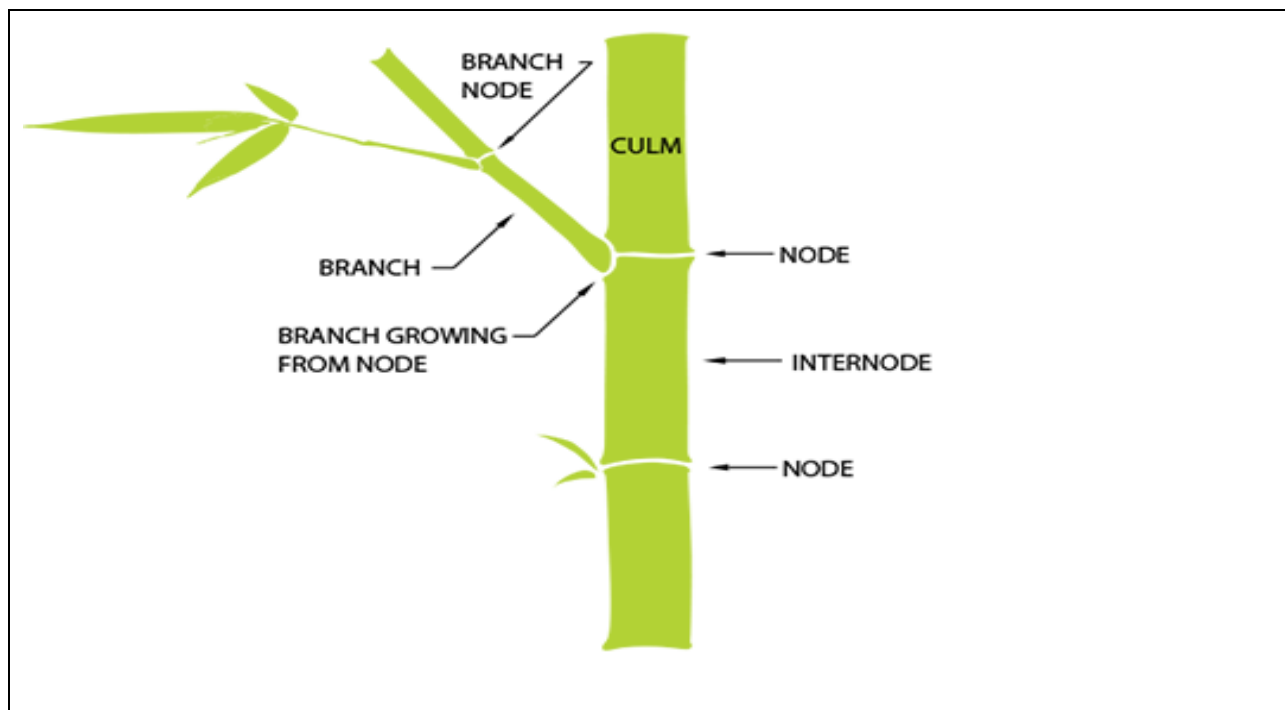


Figure 4. Anatomy of bamboo

Next, as the basic Chinese painting techniques mainly concentrate on the use of stroke and line to compose the structure of a picture, the master has to teach his students the different brush movements. Taking the bamboo painting for example (see Figure 4), it only consists of four elements: the culm, the node, branch and leaf.

To achieve the perfect bamboo painting (see Figure 5), the master had to demonstrate how to draw the fundamental internode first, it was always painted from down-to-top one by one until the culm of the bamboo was built; then the node part utilized a darker and horizontal stroke from the left to the right, the branch appeared in the next step using a middle tone of darkness, at the end, the leaves were done by employing the different movement of the brush which was upside down with intensive darkness.

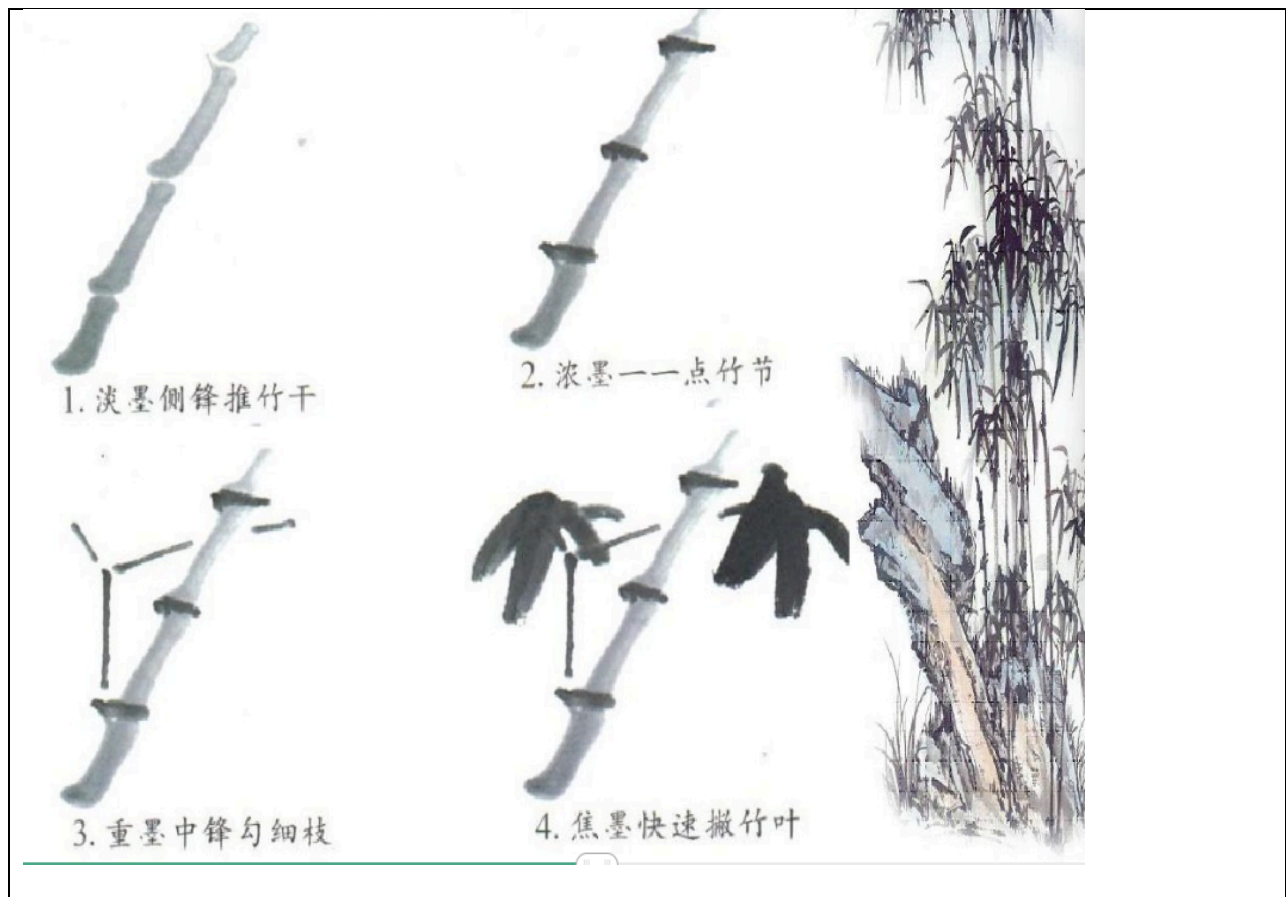


Figure 5. Basic bamboo painting techniques

The procedure of four main styles of Chinese landscape painting, including the rocks and mountains, plants and trees, clouds and fogs, and water, all have very similar learning steps. Each category then can be categorized into sub-categories. For example, rocks and mountains

include stone mountains, hills, the peak, and the slopes etc. It is strongly recommended to begin with these basics before construct a whole painting. Once the master demonstrated all the basic painting techniques, they moved to the second phase, which was you-wei(doiing).

One thing should be kept in mind; the master's wei-wu-wei and student's you-wei are inseparable until the wu-wei phenomenon arrives. Because they are the two facets of one coin, it can be considered as two different modes of doing with distinctive purposes.

At second phase of you-wei, students had to keep on practicing under the guidance of the master. To become a technical master of the brush, the students had to spend years of practicing until they could execute with speed and confidence, because of the feature of the ink and paper, there would be no opportunities for future erasure or correction. The longtime practicing could be seem as a form of self-cultivation to perfection in Daoism,

Zhuangzi coined the term “you”(wandering, 游) to describe such a phenomenon. “You” was a synonym for the right way of following the path, or Dao. Take Cook Ding (or Butcher Ding) story for example, he was a cook who was appraised by Lord Wen-hui for his heights in cutting skills that he didn't changed his knife for nineteen years and cut up thousands of oxen with it. As he said:

“what I care about is the Way, which goes beyond the skill, when I first began cutting up oxen, all I could see was the ox itself. After three years I no longer saw the whole ox. And now, now I go at it by spirit and don't look with my eyes.

Percetion and understanding have come to a stop and spirit moves where it wants. I go along with the natural makeup...” (Translated by Burton Watson)

Watson and Graham believed that Zhuangzi's “You” prefers to Ding's own working methods, it obtained by “the gradual focusing of attention on the opportunities for action in one's

environment, which results in a perfection of skills that with time becomes so thoroughly automatic as to seem spontaneous”(Csikszentmihalyi, 2008, p. 151).

In the sense of creativity, wu-wei phenomenon is similar to the notion of flow experience, which happens to dancers, music players meditation practitioners. Such optimal experience requires the learning of skills, setting up goals, and providing feedbacks, so that they could make control possible(Csikszentmihalyi, 2008, p. 72). As a matter of fact, that was the exact procedure, which occurred during wei-wu-wei and you-wei phases. The master visualized the ultimate goal and provided constant support and guidance, after years of practicing, the students would find the path of achieving spontaneity (ziran) and being the master themselves, however, for the outsiders they could only see the masters acting effortlessly and spontaneously, they didn't see the acting part of self-cultivation (you-wei).

At the third and last phase, the master would be doing wu-wei, because he would no longer be teaching and supervising his students, however, his teaching would live on to all his students, who could express their inner reality and wholeness as if the painting flows directly from their mind through the brush onto the paper, in addition, their own masterpiece would embed their personal feeling and emotion by using the same painting techniques taught by their master. When that day comes, they would be masters themselves.

In short, the aesthetic basis of landscape painting was manifestation rather than reappearance(M. Shaw, 1988), the masterpieces created by the Daoist masters and then students illustrated a path to creativity that based on the constant practicing (doing), once they reached the heights of corresponding skills, they would act spontaneously, and that spontaneity, in return, would be demonstrated in wu-wei. As Slingerland (2015) stated, that the early Chinese thinkers who recognized the importance of wu-wei understood how relaxed spontaneity could lead to

both personal and social success. The Chinese landscape painting has perfectly illustrated how the concepts of wu-wei and ziran impacted on the creativity of Chinese arts.

Wu-Wei Leadership Theory Development

First, let us start with a simple question like: are you hungry? The very western Aristotelian logical answer would be “yes” or “no”. What if the answer is: I’m not full. Does it insinuate I’m starving or I can eat a little bit more? Here you see the binary logics simply foreclose the third situation in which it is a typical Chinese way of dealing with seeming contradictions by seeking a “middle way”. There is another presumption that if “A is right and B is not wrong either”. It reflects Zen Buddhist dictum that “the opposite of a great truth is also true”(Nisbett, 2003, p. 176).

A series of comparative studies have demonstrated the differences between the western and eastern people in dialectical thinking, reasoning, attention, perception, and causal inference(Nisbett, 2003; Nisbett, Peng, Choi, & Norenzayan, 2001; Peng & Nisbett, 1999). The cultural difference doesn’t only exist in our mindset, but also reflects deeply on how we see leadership. In spite of growing fascination in China for western management science in recent years, it still remains other voices, which tend to recall indigenous leadership theory study from the early Chinese traditions such as Confucianism and Daoism.

Not surprisingly, by emphasizing “virtue” and following “natural law”, Confucianism is believed to promote active leadership and it is more likely in accordance with the western moral leadership, transformational leadership, paternalistic leadership, and leader-member exchange, where Daoism, on the other side, seems to closely link with contemporary leadership theories such as laissez-faire leadership, servant leadership and authentic leadership(Ma & Tsui, 2015). It would be bold to declare that Daoist philosophy of statesmanship has nothing to do with these

theories mentioned above, however, wu-wei as a particular form of governance espoused by Laozi (DDJ) has an incommensurable conceptual foundation to differentiate itself from other mainstream leadership theories: an eccentric-passive perspective (See Figure 6).

The chasm between eastern and western perspective on leadership has its original root in different worldviews. Nisbett (2003) noted that the western people have their intellectual heritage from ancient Greece stressing the importance of freedom and individuality that “people are in charge of their own lives and free to act as they chose”. By contrast to this kind of personal agency, the Chinese have a sense of collective agency that highlights “the satisfaction of a plain country life shared within a harmonious social network”. Consequently, the vast majorities if not all of the current western leadership theories has based on this proactive individualism perspective that is inclined to encourage personal effectiveness, oppositely, the traditional Chinese culture endorse the group benefits than personal gains.

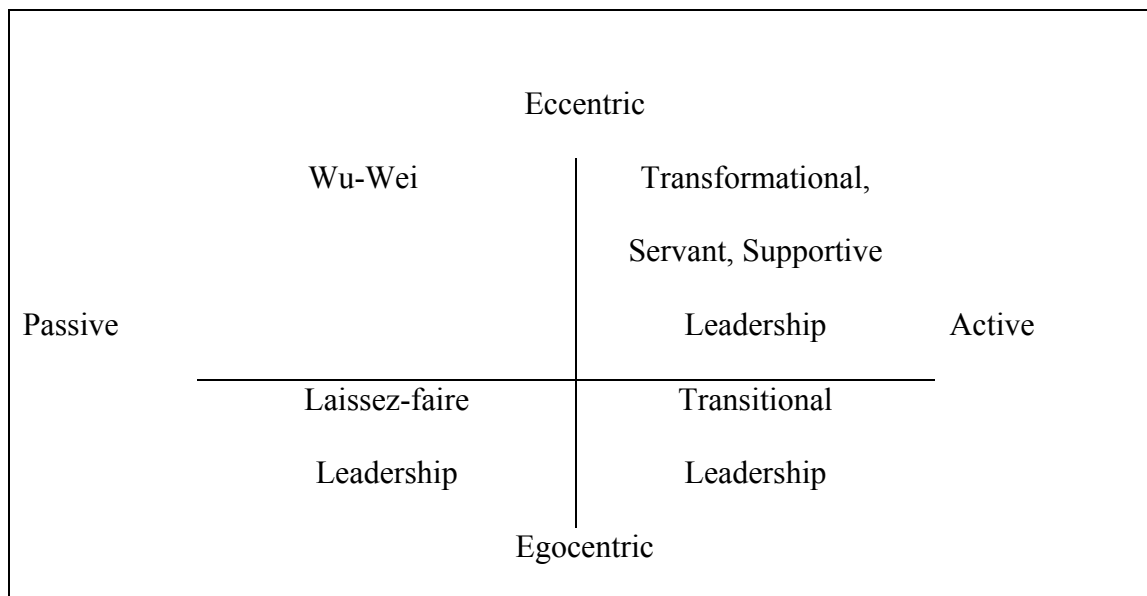


Figure 6. Categorization of Leadership Theories by Two Dimensions

The uniqueness of wu-wei as a leadership theory can be figured out from Figure 6. The framework is divided into four quadrants by two main dimensions. The vertical axis indicates the polarity of the eccentric and egocentric in which the horizontal axis represents the active-passive polarity. Three well-established theories from one of the most studied and used multiple-leadership questionnaire have been embodied in this framework.

First, the transformational and transitional leadership are clearly separated by the eccentric-egocentric dimension. The ego factor plays a critical role in telling the people's work motivation. The one who works only for the compensation is considered as the egocentric individual; on the contrary, the individual who works by their intrinsic motivation is in line with the theme of transformational, servant and supportive leadership. The least preferred leadership style laissez-faire is located on the left below quadrant by its passivity. The Merriam-Webster Dictionary defines it as "a philosophy or practice characterized by a usually deliberate abstention from direction or interference, especially with individual freedom of choice and action". Therefore the leaders with this leadership style are assumed to be hands-off and allow other members make the decisions.

For certain, some of its passive characteristics seemingly overlap with those of the wu-wei, however, McCormick (1999) suggested that "laissez-faire is simply an extension of the doctrine of wu-wei to government policy". In addition, Lai(2008) pointed out that "the core of the concept of wu-wei is not whether it encourages activity or passivity but rather in its conceptions of political society and human well-being". Obviously, the ego factor here goes again to makes a difference between the passivity of wu-wei and that of the stereotype of laissez-faire, more importantly, the later is simply concentrates on the situations where it fits without taking the essential leader part into consideration. Wu-wei, on the other hand, is on

behalf of an ancient Chinese dialectical reasoning on leadership. Firstly, the nature of Dao is its constant change; this principle of change means that the world we are living is not static but dynamic, insofar, the leader should be resilient and flexible to confront the uncertainty, secondly, yin-yang, which illustrates the principle of reversion (contradiction), explains the existence of the passive wu-wei out of other mainstream proactive theories; lastly, the principle of relationship, or Holism demonstrates that nothing in this world is isolated and completely independent, it indicates that wu-wei as leadership theory should integrate both leader and followers into their environment. Hence, the development of wu-wei leadership theory has underpinned these three fundamental elements.

Leaders In Philosophical And Religious Daoism:

Leader in philosophical Daoism: Sage. In Daoism literature, the Saint Daoist or Sages(shengre,圣人), divine man (shenren, 神人), immortal or transcendent man(xianren,仙人) and “Real Man or Authentic Man” (zhenren,真人) were able to do wu-wei that acting without acting because their open mind could move spontaneously in any direction in any situation. Here, a systemic analysis has been done based on the traditional schema of contemporary leadership studies.

Traits of the sage-like leader. In the early text, non-action means retaining an inner core of quietude and letting the world move along as it naturally proceeds. It pointed out one of the most important traits for a sage-like leader: “qing jing”(clarity and quiescence,清静). The term first appeared in DDJ chapter 45:” clear and quiescent, this is the correct mode of all under heaven (清静为天下正)”. It indicated an ideal state of government where its citizens lived a peaceful life without excessive demands. As a matter of fact, it was attached to a quality of the

sage (sheng-ren) and thus also of the ideal ruler, which would ensure this general sense of harmony and well-being in the world.

As it was articulated in DDJ Chapter 16 :

Attain the climax of emptiness, Preserve the utmost quiet; As myriad things act in concert, I thereby observe the return. Things flourish, Then each returns to its root. Returning to the root is called stillness (quiescence): Stillness is called return to life. Return to life is called the constant; Knowing the constant is called enlightenment. Acts at random, in ignorance of the constant, bode ill. Knowing the constant gives perspective, This perspective is impartial. Impartiality is the highest nobility; The highest nobility is divine, and the divine is the Way, This Way is everlasting, Not endangered by physical death. (Translated by Thomas Cleary, p.10)

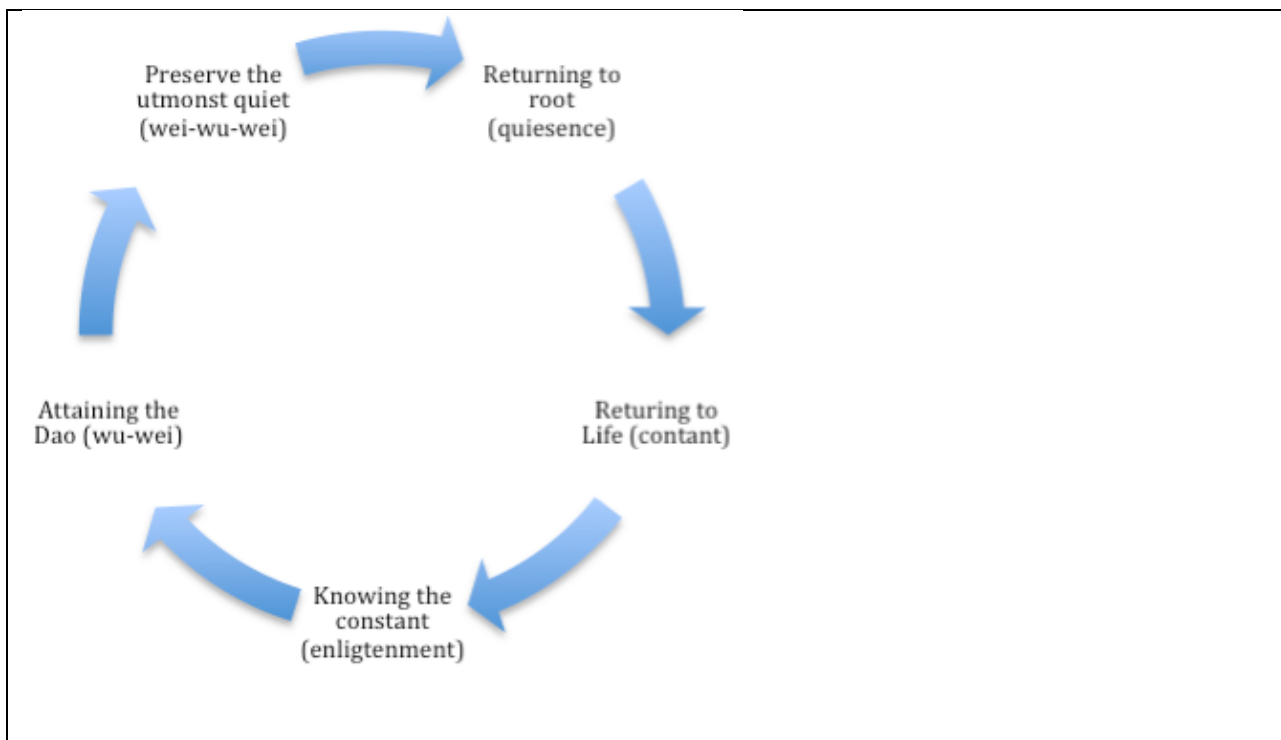


Figure 7. Circulation of the Dao

This stanza elucidates the circulation of the Dao, It started with preserving the utmost quiet, the importance of being quiescent was that when the mind was calm and quiet, it could see through the acts of myriad things, consequently, it resulted in enlightenment that led the one to find the constant Dao, and as mentioned before the action of the Dao was wu-wei (non-action) (see Figure 7), however, it started with wei-wu-wei (doing non-doing).

“Qing jing” as a trait of the sage, which captures the essence of wei-wu-wei, could be better translated into English as “equanimity” referred to a state of psychological stability and composure which is undisturbed by the experience of or exposure to emotions, pain, or other phenomena that may cause others to lose the balance of their mind. It has been not only advocated by a number of major religions and ancient philosophies, but also been studied as “Emotional Stability” by the contemporary psychologists.

There are numerous influential models of personality measure the “equanimity” indirectly. For instance, based on decades of empirical research, Raymond B. Cattell developed the Sixteen Personality Factor Questionnaire (16PF). There, emotional stability is measured as one of the 16 primary trait constructs. People who score high in this factor are described as emotionally stable, adaptive, mature, face reality calmly (Karson, Karson, & O'Dell, 2011). At some point, in the well-known Big Five personality traits theory (1990), emotional stability turns out to be on the opposite side of the spectrum of the factor neuroticism, one of its major factors which represents as the tendency to experience unpleasant emotions easily, such as anger, anxiety, depression, and vulnerability. Moreover, using factor analysis technique, Eysenck (1970) identified three dimensions of personality that includes neuroticism as well.

Ariely and his colleagues conducted a serial of experiments to figure out the long-term effects of short-term emotions, and concluded that “emotions easily affect decisions and that this

is can happen even when the emotions have nothing to do with the decisions themselves”, therefore, we’d better give ourselves time to calm down before we decide to take any action(Ariely, 2011). This kind of calmness is also advocated in Zhuangzi “De Chong Fu”(The seal of virtue complete) as:” Death and life are great considerations, but they could work no change in him. Though heaven and earth were to be overturned and fall, they would occasion him no loss. His judgment is fixed regarding that in which there is no element of falsehood; and, while other things change, he changes not”(para .9).

Behavior of the sage-like leader. The common misunderstanding of wu-wei as doing nothing might result from the ignorance of the behavioral aspects mentioned in DDJ. Another fundamental concept of “bu-zheng”, literally means “not contending” or “not competing”, is far less caught as much attention as other Daoism terminologies, however, it appeared repeatedly seven times in DDJ, at least four of them (Chapter 22, 66, 68, 81) directly indicated it as a behavioral intention of the sage. In other occasions, Laozi used the metaphor of water to illustrate “bu-zheng” as the feature of the Dao(in Chapter 8, 73). “Higher good is like water, the good in water benefits all, and does so without contention”. The last instance of “bu-zheng” came out as one of the ultimate goals of the government that was to keep the people from rivalry among themselves.

Apart from the non-contend mode of behavior, Laozi also expressed implicitly the avoidance of the useless and counterproductive actions by saying, “governing a large state is like cooking a small fish ”(DDJ, Chapter 60), which insinuates the constantly stirring will smash the fish before it gets done. This inclination of non-intervention was ingrained in the sage’s equanimous mind, so that “the quietude results in the fulfillment of authenticity”(Ma & Tsui,

2015). In accordance with Laozi's non-intervention, Zhuangzi exemplified it in Chapter Zai You (Letting be, and exercising forbearance) by saying:

Therefore the sages tried to perfect their virtue, but did not allow it to embarrass them.

They proceeded according to the Dao, but did not lay any plans. They associated benevolence, but did not rely on it.

They pursued righteousness extensively, but did not try to accumulate it. They responded to ceremonies, but did not conceal. They engaged in affairs as they occurred, and did not decline them. They strove to render their laws uniform, but might arise from them. They relied upon the people, and did not set light by them.

They depended on things as their instruments, and did not discard them”(para. 13).

Seen from above, the actions of sage such as: not assist, not lay any plans etc. all reflected the critical idea of non-intervention. It assembled a bunch of conduct codes that side with the Dao and “De” (Virtue). To achieve the desirable outcomes, leaders should not interfere subordinates rather than to go with the flow.

Lesson learned from the emperors Yao and Jie, Zhuangzi in Chapter Zai You concluded another pivotal behavioral paradox for the future ruler: reward and punishment.

He exemplified it in detail by saying that:

Formerly, Yao's government of the world made men look joyful; but when they have this joy in their nature, there is a want of its proper placidity. The government of the world by Jie, on the contrary, made men look distressed; but when their nature shows the symptoms of distress, there is a want of its proper contentment...If now the whole world were taken to reward the good it would not suffice, nor would it be possible with it to punish the bad. Thus the world, great as it is, not sufficing for rewards and

punishments...(天下之大不足以赏罚) (para. 1).

In the following paragraph, Zhuangzi shed the light that rewards might drag the people into the vortex of the vicious competition for vanity, while the punishment might cause people's fear and keep them from the involvement with their tasks.

Insofar as it can be ascertained, Laozi also sided with the avoidance of punishment admonishing that “the most sublime instrument in the world cannot be contrived. Those who contrive to spoil it; those who hold lose it”, thus, “the effective tools of the nation shouldn't be shown to other”(From DDJ Chapter 29,46). Here, punishment transformd itself into the form as “the most sublime instrument” or “effective tools” (qi 器), which was implicitly referred as “weapons” or “”arms”(bing, 兵). He advocated that” now arms, however beautiful, are instruments of evil omen, people may despise them, so those with the Dao do not like to employ them”, “those who assist human leaders do not coerce the world with weapons”(DDJ Chapter 30.31).

The corollary of the reward and punishment was fully enlightened by a conversation between the marquis and Xu wu-gui. There, Xu articulated “by no means, to love the people is the fist step to injure them, by the exercise of righteousness to make an end of the war is the root from which war is produced. If your lordship tries to accomplish your object in this way, you are not likely to succeed” (From Zhuangzi Xu Wu-gui). His discussion demonstrated all the behaviors of love and hate driven by leader's ego would be doom. The only right way was to let the things go its own way without intervention.

Morality of sage-like leader. Daoist morality has been reflected both in its philosophical classics and in its religious precepts. Based on the reading of Laozi and Zhuangzi, two main

elements embodied in the sages have played a central role in Daoist moral philosophy: altruistic and humble.

For instance, Dao De Jing as a milestone of Daoism consists of two parts: Dao and De. Dao as an abstract concept cannot be described concretely, whereas “De” literally means “virtue” does have various forms demonstrated in the individual conducts and cosmological principles.

“Dao gives birth, virtue nurtures...It produces but does not possess, it acts without presumption, it fosters growth without the ruling. This is called hidden Virtue” (DDJ Chapter 51). There, the concept of “hidden Virtue” (xuan-de, 玄德) appeared as a moral baseline underpinning the principle of Dao that was wu-wei. The non-action of Dao guided the non-intervention rules, such as “it produces but does not possess”, “it acts without presumption” and finally “it fosters growth without ruling”. Because the human desire-drive interventions could be destructive to all involved, therefore “we have a moral duty to refrain from taking such actions” (Russell. Kirkland, 2009).

For Kant, true morality is equivalent to conscious true altruism, suggesting true good will (Pojman, 2006, p. 128). In modern language, “altruism refers to behavior that favors others at some cost to the person acting altruistically”. Its existence had once been doubtful according to Darwin’s natural selection that evolution only favors genes that have the effect of self-replication. Hence, Williams (1998) employed inclusive fitness theory to solve this problem partially; he stated altruism could evolve if the recipients of help were one’s genetic kin. However, this kin selection still confronted the difficulty of explaining the cooperation among nonrelatives, until the theory of reciprocal altruism offered the better explanation by stating “adaptations for providing benefits to nonrelatives can evolve as long as the delivery of such benefits is reciprocated at some point in the future”(Buss, 2008, p. 265).

Not surprisingly, altruism also has gotten a lot of attention from other disciplines, including psychology, philosophy, biology, and even experimental economics. What is of importance is that the relevant idea of altruism could be found in many Daoist concepts including: “wu si “ (self less) and “wu yu” (desire less) and “wu ming” (nameless) so much earlier(DDJ Chapter 7).

Heaven is eternal, earth is everlasting. The reason why they can be eternal and everlasting is that they do not foster themselves; That is why they can live forever. For this reason sages put themselves last and they were first; They excluded themselves, and they survived; Was it not by their very selflessness that they managed to fulfill themselves? (Translated by Cleary, p.10)

This stanza has stressed one of the most important moral qualities that it is “unselfish” (wu si 无私). “Si” liberally means “selfish”. Its combination with other characters like “bu si ”(not selfish) and “qu si” (lessen selfishness) appear in both Laozi and Zhuangzi. They represent the primary moral philosophy, that is to say being unselfish.

“Dao is not selfish, insofar, it has no name (nameless), having no name, and it therefore does nothing”. (Zhuangzi Ze Yang, para. 19)

Beside “Heaven overspread all without any partial feeling, so does Earth sustain all”(Zhuangzi Da Zong Shi, para. 21).

Given that both Heaven and Earth are being unselfish, the Sage should imitate them to “lessen selfishness and diminish desire (wu yu)”(DDJ Chapter 19, p. 11).

Another key moral rule is reflected by the metaphor of water. Water always flows towards the lower position. All the rivers converge into the ocean, and where it passing through benefits all without contention. Laozi said, “nobility is rooted in humility, loftiness is based on

lowliness”. He kept and held humility, together with mercy and frugality as three treasures, and presumed that by “not presuming to be at the head of the world, one can make your potential last.” Consequently, “a great nation flows downward into intercourse with the world.... so one takes by lowering itself, another takes by being lower...”(DDJ Chapter 39, 67,61)

Zhuangzi in Dao Zhi stated that “through their exercise of introspection, their power may be that of the sovereign, but they will not in their nobility be arrogant to others; their wealth may be that of the whole kingdom, but they will not in their possession of it make a mock of others”. Seen from this paragraph, what was underneath all the respectful behaviors of the ruler (tian zi, son of the Heaven) was humility.

Finally, as mentioned above, the Daoist moral principles for the leaders mainly concentrate on altruism and humility. There may be a gap between the altruistic behavior that we are capable of on an instinctive basis and the moral ideals that we have consciously developed(Al-Rodhan, 2008, p. 100), but the virtue ethic does lurk in the Daoist behavioral guidelines and merge with the motive transforming into the Daoist moral motivation, which will be discussed in the following paragraphs.

Motivation of sage-like leader. Moral motivation is defined as a willingness to do what one knows to be right even if that entails personal costs(Nunner-Winkler, 2007). To fully understand it, the key is to appreciate that it originates in conjunction with the Daoist concept of self. The well-known “Butterfly’s Dream” in Zhuangzi has been the focus of the debates on identifying it.

Formerly, I, Zhuang Zhou, dreamt that I was a butterfly, a butterfly flying about, feeling that it was enjoying itself. I did not know that it was Zhou. Suddenly I awoke, and was myself again, the veritable Zhou. I did not know whether it had formerly

been Zhou dreaming that he was a butterfly, or it was now a butterfly dreaming that it was Zhou. But between Zhou and a butterfly, there must be a difference. This is called the Transformation of Things. (From Zhuangzi Qiwulun-The Adjustment of Controversies, para. 20)

Between Zhuang Zhou and the butterfly, which one is the true “I”? This question brings up the theme of unconventional Daoist “no-self”, which is partially in line with the Buddhist non-self that “we are trapped on the wheel of samsara because we identify with things that are not the true self”, “each being impermanent, none could be the self”(Siderits, 2011, p. 297).

Despite Moller (1999) didn’t support the prevalent philosophical interpretation of this story, which revealed the “insight into the impermanence of all distinctions in our world, and into our interwovenness with all beings in a continuous process of change”. Lai(2007) did support that the “I” as an interdependent self “whose life is integrated with that of others, and whose actions and intentions are understood within a broader contextual environment”.

Zhuangzi embraced the notion of” interdependent self “by saying “the zhi ren has no self”. “Zhi ren” (the ultimate man) is a statue ranking after the sage (sheng ren), divine (shen ren) and immortal (xian ren). From a Western perspective, it is to believe that “the Chinese are, quite literally, ‘selfless’”(David L. Hall & Roger T. Ames, 1998, p. 23). Thus, Zhao (2012)suggested Zhuangzi’s notion of the self is “not no-self, per se, but a self as non-being, a self whose ego, and consciousness is dissolved in the pre-ego wholeness, a self that cannot set itself up in reflection and recognition”.

Apart from the philosophical debate on Daoist no-self, what could be induced from it is that being the “no-self” ruler, he should “like a river, which is flavorless but endlessly useful”. Flavorlessness also refers to the altruism that could motivate the ruler to reject any sort of egoism

and harmful ambitions(Dulskis, 2013). That is to say, he should treat others no difference and being fare. This is also called “ci” (benevolence or affectionate love), in where Laozi mentioned it as the first of the Three Treasure. In addition, Zhuangzi explained it to Tang, the chief administrator of Shang, by saying that “Wolves and tigers are benevolent...father and son are affectionate to one another, why should they be considered as not benevolent? ...Because of the perfect benevolence does not admit of affection...”(Zhuangzi Tian Yun- The Revolution of Heaven, para. 3).

Seen from above, being perfect benevolent means no affection between father and son, which it can be induced as no special inner-circle or equal treatment. It is also demonstrated by the nameless man, who said: “Let your mind find its enjoyment in pure simplicity; blend yourself with ether in idle indifference; allow all things to take their natural course, and admit no personal or selfish consideration- do this and the world will be governed” (Zhuangzi Ying Di Wang- The Normal Course for Rulers and Kings, para 3).

A fundamental precept revealed by the “nameless man” was that to be the governor one should put the personal interests aside and treats other no difference, in doing so, he avoided of being egocentric that was also how Dao acted nurturing all creatures spontaneously. The induction of this stanza has put forward a view that captures the kernel of equity theory of motivation.

Based on the studies of wage-linked inequity, the workplace and behavioral psychologist Adams (1963) attempted to develop a theory of inequity, which later on evolved into Equity Theory. It used the theoretical model introduced by Festinger defining that inequity exists for person whenever his perceived job input and/or outcomes stand psychologically in an obverse relation to what he perceives are the inputs and/or outcomes of others. The effects of inequity are

that it will motivate people to achieve equity or reduce inequity, and the strength of motivation to do so will vary directly with the amount of inequity(Adams & Jacobsen, 1964; Adams & Rosenbaum, 1962). In other words, people value fair treatment that causes them to be motivated to keep the fairness maintained within the relationships of their co-workers and the organization.

In short, the Daoist concept of no-self was rooted in philosophical Daoism, The inclination of spontaneous action driven the sage-like leader, who had virtual ethic, to treat all things equally without discrimination. Callahan (1989) pointed out that ziran could serve as a basis for rational decisions for action that can be made within Daoism. Hence, Lai(2007) also suggested that ziran was correlated with wu-wei; together they provided an ethical framework for understanding the philosophy of DDJ.

Under this perspective, ziran and wu-wei have provided an ethic that grounded in the “interdependent selfhood”, including mutuality, relationality, symbiosis and responsiveness. “Therefore the most effective and efficient mode of human experience was to “fit”(shi 适) into our surrounding in such a way as to allow ourselves to respond effortlessly and spontaneously to any situation or circumstances, which was simultaneously affected by our presence within it”(Fox, 1996). Moreover, this interdependent selfhood stressed the importance of maintaining a measure of individual freedom in order not to be submerged within the whole. Fox(1996) found that mode of reflective and unobtrusive activity in Zhuangzi Chapter1 appearing as Peng’s wing.

Leader in Religious Daoism: Abbot and Daoist Masters.

Abbot in the Daoist temple. Over two millennia evolution, the appellation of Daoist has varied during different dynasties. Zhuang Daoling (or Chang Tao-Ling, 34-156) was the very first religious Daoism leader and founder of the Way of the Celestial Masters, which was developed from the Way of the Five Pecks of Rice. Today, one of the two leading schools of

Daoism Zhengyi Dao is claimed to be the lineage of Celestial Masters. The abbot, however, is considered in nowadays as the real leader in Daoist temple.

In fact, in Chinese language, the abbot is called “fangzhang” (or “zhu chi”). “Fang” means Dao in Zhuangzi, whilst, “Zhang” has a meaning of seniority. Together, fangzhang refers to the senior who embodies the Dao and revered as the highest leader in the community who’s also in charge of teaching. As an ordained Daoist priest, the abbot is responsible for institutional practices within temples and monasteries to pass on the religious precepts to the disciples during rituals and ceremonies.

The abbot selection is very strict, the candidates has to be monk at least for 15 years, only the one who received all three-level clergyman ordinations could be nominated as abbot candidate. Beyond the philosophical perspective, Kohn (2004) found that religious Daoist rules cover both personal ethical conducts and collective morality, i.e., communal norms and social values of the organization. She documented numerous texts in the Daoist canon and its supplements that were developed through ages as behavioral guidelines for the Daoist, and pinpointed the “ethics and morality, as well as the creation of community as a central in the Daoist religion”. As a result, “in the institution of the local community, leader was elected for his wisdom and integrity”(Robinet, 1997, p. 792).

And yet for all that, the abbot’s personal behavior and character are evaluated as the fundamental criteria, only the most respected one in the community, who is indulged himself into self-discipline and self-cultivation, would get the supports from other Daoists and be appointed as abbot. Hence, he has to “master specific efficacious knowledge connected to the Dao, and ritual skills whereby such knowledge can be put into effort in the world”(Pregadio, 2008a, p. 326). The required knowledge and skills may slightly vary due to the specific religious

community and sects, however, it wouldn't be surprising to see an abbot as a leader who is wise, benevolent, humble, and supportive whose dispositions are mainly corresponding with the philosophical Daoism leader that are "qingjing" (emotional stable), "buzheng" (not-competitive and being fair), and "wu-wo" (no-self).

Daoist masters in the local community. The Daoist masters, who played the role of lay followers' leaders, were "formally ordained priests who went to monastic institutions for their training and often remained among the celibate clergy"(Kohn, 2004, p. 82). They were in charge of the communal activities for the lay followers.

Their principle role was more like preceptor (or instructor) who using Daoist precepts and admonitions to guided the disciples to "transform their sensory experience into a perception of the Dao". In doing so, the masters had to teach the meditation practices and explain the general instructions such as: "Precepts Against the Roots of Sin" and "Ten Admonitions to Do Good", and educated the "ignorant" to follow the divine law, which could help them to "attain good karma and gain the merit". Furthermore, the masters need to encourage the lay followers to "serve the Three Treasures, develop their compassion and benevolence, and to give liberally to the Dao by helping the poor and orphaned in the community and devoting themselves into "Dao-conscious living".

As local community leaders, the candidates were also carefully chosen, according to the Rules and Precepts for Worshiping the Dao, they had to undergo "extended period of ritual and scriptural training under the guidance of an ordination master". Similar with the Abbot election, the candidates need to get the "active support from the family and community sponsors". Once they underwent their initial ordination, they had to dedicate fully into a life of the Dao.

In general, the Daoist masters played a pivotal role in the local communities. They were both maestros for the lay followers and followers inside the Daoist hierarchy. Their teachings and administration duties were fundamental to maintain the “continuous harmony among family, society, and cosmos” (Kohn, 2004, pp. 79-82).

Follower In Philosophical and Religious Daoism

Follower in philosophical Daoism. Not as much different as modern mainstream leadership studies, where leaders being the protagonist, the Dao of leadership has also been heavily focusing on sages or rulers, especially when it comes to the Daoist classics, they are always talking about mysticism, by large, as the lifestyle of a sage.

Due to misunderstanding the notion of wu-wei, that non-action is to do nothing at all, insofar, the ruler has nothing to do. The misconception here is that in a government where the ruler left nothing undone by taking non-action has a counterpart in the followers. That is to say, neither the leader nor the followers take actions in the Daoist leadership. Zhuangzi depicted this situation as: “When superiors do nothing and their inferiors also do nothing, inferiors and superiors possess the same virtue, and when they possess the same virtue, there are none to act as ministers”. The major concern here was the lack of administration in a society, which “none act as ministers”, would only bring us back to the primitive era in which people lived in a chaotic world without order.

Later on, Zhuangzi set forth the situation in which both the superiors and inferiors acted, “they possess the same Dao, and when they possess the same Dao, there is none to preside as Lord”(Zhuangzi Tian Dao, the Way of Heaven). He assumed that if the Lord started to act, he would not be a Lord at all, but rather another minister. Furthermore, the acting Lord, in that case,

was completely against the idea of wu-wei in the government. Consequently, it would be problematic when both the leader and followers acting at the same time, and vice versa.

Not surprisingly, Zhuangzi provided the only optimal solution by saying, “that the superiors takes non-action and yet thereby use the world in their service, and that the inferiors, while acting, be employed in the service of the world, is an unchangeable principle”. There, he underpinned the function of the followers whose “doing”(you-wei) is the prerequisite to guaranty their leader’s non-action (wu-wei).

Guo Xiang (also known as Kuo Hsiang and Zixuan) had his commentaries on Zhuangzi’s Tian Dao asserting that the foundation of wu-wei as a political leadership was the existence of a well-structured government where all the followers got their own roles and responsibilities perfectly defined, only in this condition, the mechanism of self-organizing society would go smoothly and leave the Lord nothing to do. More specifically he employed an analogical method to illustrate the relationship between action (you-wei) and non-action (wu-wei).

The carpenter who is sculpturing the wood is doing wu-wei, however, he is doing you-wei by utilizing the ox; the Lord is doing wu-wei by adhering to affaires of state, and doing you-wei in the usage of his ministers. The minister can adhere to the state affaires and the Lord can enable the minister to do so, just like the ox can engrave the wood, thus the carpenter can use the ox. If everyone fulfills their responsibility, it accords with the nature, which is not you-wei....if the superior and the inferiors all comprehend the content of fulfilling their own obligations, there, wu-wei will be achieved. (Commentaries on Zhuangzi The Way of Heaven)

From the viewpoint of Guo Xiang, the leader enabled the follower to accomplish their tasks was just like the carpenter sculpturing, who was not acting, oppositely, the followers whose function as the being-used ox, were the ones who were really acting in the service of the state.

As a matter of fact, Laozi had never mentioned that the follower should be exerting wu-wei either. The problem of current studies was that it mainly concentrated on the philosophical interpretation of wu-wei itself in the ruler and ignored other components of leadership, especially, the followership. Fortunately, where Laozi failed to answer, Zhuangzi shed the light on in the following stanza.

What is it that we call the Dao? There is the Dao, or Way of Heaven, and there is the Dao, or Way of Man. Doing nothing and yet attracting all honors is the Way of Heaven; Doing and being embarrassed thereby is the Way of Man. It is the Way of Heaven that plays the part of the Lord; it is the Way of Man that plays the part of the Servant. The Way of Heaven and the Way of Man are far apart. They should be clearly distinguished from each other. (Zhuangzi Zai You, Letting be, and exercising forbearance, para. 16)

Zhuangzi stressed the importance to distinguish the Way of Heaven (tian-dao) and Way of Man (ren-dao). Because of the Lord unieds with the Way of Heaven that it was non-doing, where the Servant embraces the Way of Man that was doing. Seen from the discussion of wu-wei and you-wei earlier, Zhuangzi once again claimed that the Lord should be doing wu-wei, meanwhile, his servant should be doing you-wei. In the following stanza, he pointed out what a typical follower look like:

Yang zi-ju, having an interview with Lao Dan, said to him..., Here is a man, alert and vigorous in responding to all matters, clear-sighted and widely intelligent, and an

unwearied student of the Dao – can he be compared to one of the intelligent kings?

The reply was, ‘such a man is to one of the intelligent kings but as the bustling underling of a court who toils his body and distresses his mind with his various contrivance...(Zhuangzi Ying Di Wang – The Normal Course for Rules and Kings, para. 4)

Here, the comparison between an intelligent king and a court represented that of a leader and his follower. Based on the original text, Zhuangzi literally outlined a profile whose role was presumed to be a prototypical leader, instead, he claimed it as a follower that was “alert and vigorous in responding to all matters, clear-sighted and widely intelligent”. Hence, this role of follower called for the vigilance and decisiveness in front of the incidents, and the insight into the ongoing tasks (xiang ji qiang liang, wu che shu ming.向疾强梁，物彻疏明). In addition, the unwearied study of the Dao paved his way on self-cultivation.

The dynamic of the leader and follower resulted from another fundamental concept of Daoism, which it is known as “zhi” (知). In Chinese, it literally means “knowledge” or “to know”. The scope of the knowledge in Zhuangzi, which is defined as “da zhi” (great knowledge) and “xiao zhi” (small knowledge) represented a contrast of two different perspectives, and played a determinant role in differing the “hierarchy of stages along the road to sagehood”(Van Norden, 1996).

The distinction of two kinds of knowledge laid in the perspectives of the legendary bird Peng and cicada and dove. It was demonstrated in the opening story of Zhuangzi. The legendary bird Peng was so large that” its wings are like clouds all round the sky. It has to flaps on the water for 3000 li before ascending on a whirlwind 90000 li, and it rests only at the end of six months”. On the other side, there were the cicada and the little dove that laughed at it saying,

“we make an effort and fly towards an elm or sapwood tree; and sometimes before we reach it, we can do no more but drop to the ground. Of what use is it for this to rise 90000 li, and make for the South”?

In the following passage, Zhuangzi started an extensive explanation by asking:

What should these two small creatures know about the matter? The knowledge of that which is small does not reach to that which is great; (the experience of) a few years does not reach to that of many. How do we know that it is so? The mushroom of a morning does not know (what takes place between) the beginning and end of a month; the short-lived cicada does not know (what takes place between) the spring and autumn. These are instances of a short term of life. In the south of Chu there is the (tree) called Ming-ling, whose spring is 500 years, and its autumn the same; in high antiquity, there was that called Da-chun, whose spring was 8000 years, and its autumn the same. (Zhuangzi Xiao Yao You, Enjoyment in Untroubled Ease, para. 4)

On one hand, the perspective on flying separates the bird Peng from the cicada and little dove indicating a contrast between great knowledge and small knowledge. Zhuangzi suggested that this contrast was analogous to that between Chu and Da-Chu, as well as to the discrepant political outlook between Lord and his ministers. On the other hand, the passage above provoked the discussion about perspectivism, which generally “refers to the doctrine that our knowledge of the world is inevitably shaped by our perspectives and, consequently, can never be objective or enduring”. Given that Zhuangzi gave the verdict on “knowledge” by saying that “Great knowledge is wide and comprehensive; small knowledge is partial and restricted”, Connolly (2011) proposed that his perspectivism appeared primarily “as a method of accumulation greater

knowledge”. His criticism of the perspectives of the cicada and dove was not that they were narrow, but that they delighted in their narrowness.

Awareness of the narrowness in knowledge had a reflection of another theme both in Zhuangzi and Laozi, that was “zi zhi” (self-knowledge). It refers to the self-awareness of the limited self-understanding as well. Laozi claimed, “He who knows himself is intelligent”(DDJ Chapter 33). The ability of self-understanding helped the individuals with a different scope of knowledge to see their own limitations and capacities. In the organizational setting, this epistemic level of a person could determine his position in the organization.

In short, the leader with “greater knowledge” would have the reasonability to design a well-structured organization in which the followers with “lesser knowledge” have to be coherent with their tasks. Their “self-knowledge” would enable themselves to clearly recognize their limits and capacities; consequently, they would be capable of handling with the complexity in the work setting. Finally, an elucidated follower would come to be the prerequisite for a functioning group in where everybody knows their roles, by doing so, they would leave the leader doing wu-wei.

Followers in Religious Daoism. In accordance with the studies of followers in the organization, the followers in religious Daoism would be arranged into two levels.

On the individual level. As Russell Kirkland (2004) claimed that “Chinese history abounded with Daoist scholars, historians, poets, and littérateurs of many sorts, as well as with government officials, imperial academics, and other well-connected members of the political elite”(p.119). Regardless of what he called Daoist “literati”, there was another respectable class of Daoists known as Fangshi (men of secret arts), who were specialists in astrology, medicine, geomancy and divination in the Warring States period. It could be said that Daoists as

individuals were exports or social elites who had affected Chinese culture in all work of life over centuries.

Many Daoist leaders themselves were followers in a sense of that they served China's rulers in different epochs. Yet, there were also a large mount of lay followers, who "endowed with high education and belonging to powerful clan", joined the Shangqin School (established around 364). They had "a profound and deeply functional role within the political order"(Russell Kirkland, 2004, p. 143). For instance, Kou Qianzhi(424), who started his career as a Daoist physician, become the very first official honored "Celestial Master" and established the Daoist theocracy which promoted the Daoism as an official state religion of the Northern Wei dynasty (386-534). He was said to be a reformer who advocated the abolition of some of the hierarchical division of the hereditary aristocracy. Many re-envisioned ceremonies and rites of the Way of the Celestial Master were provided to the rulers as appropriate ceremonial and religious paradigms.

Qiu Chuji (Chuangchun zi), the disciple of Wang Chouyang that was the founder of one of the largest and the most important Daoist schools: Quanzhen, was invited in 1219 by Genghis Khan for the interest of "philosopher's Stone (Sorcerer's Stone). The Daoist philosophy he explained impacted on the expedition of Khan's following conquests, therefore, Qiu was honored with the title Spirit Immortal and was given several imperial garden grounds in Beijing including the foundation of a Daoist Monastery of the White Clouds.

Apart from the distinct roles the Daoists played in Chinese imperial courts, many Daoists were the pioneers of ancient Chinese science. For instance, Wei Boyang (100 - 170) in Eastern Han Dynasty, who synthesized the philosophy of Huang-Lao School (wu-wei), cosmology (Book of Changes or I Ching) and Alchemy into one book: Cantong qi (The Kinship of the Three)

which was deemed as the millstone of Daoist alchemy and noted as a masterpiece in ancient Chinese science and philosophy.

Another historical figure was Ge Hong (283 - 343) known as a renowned physician in the Eastern Jin Dynasty (265-420). His interest in Daoist alchemy made him a pioneer in chemistry and pharmacology. In the Inner Chapter of Baopuzi (The Master Who Embraces Simplicity), he systematically summed up the alchemical knowledge before Jin Dynasty and introduced more detailed alchemy method of refining of gold and silver. His work described many valuable material properties, which had a significant influence on the development of alchemy in the following dynasties.

Known as an eminent Daoist disciple of Shangqing (Highest Clarity) school, Tao Hongjing (456-536) was not only an inner alchemist, but also a pharmacologist, author, scholar and calligrapher (Pregadio, 2008b, p. 968). Born in a medical family, he was said to be a child prodigy who started to read Confucius and Daoist classics at age 9. His talent and comprehensive knowledge made him become few of Daoists who served in courts that crossed Song (420-469), Qi (479-502), and Liang (502-587) three different dynasties.

In short, Daoists, on the individual level, played both the leader and follower role at the time. They turned out to be a group of social elites who had the expertise in extensive domain and had a profound impacted on Chinese history.

On the group level. Daoists and lay followers had been also “warriors”, since they were the members of two major distinct but parallel religious movements in China during Han Dynasty known as the Yellow Turbans Rebellion and the Five Bushels of Rice movement. Both of them had the same root in Daoism, however, as A. C. Graham (2012, p. 232) stated that “wu-wei is, paradoxically, both doing nothing and doing...which retained the senses both of

refraining from particular types of action and acting to remove conventional boundaries”.

According to this view, Lai (2008, p. 98) underpinned the two contrastive components of wu-wei, one positive that “censures existing norms and practices”, and the other negative one that “refrains from manipulating or overpowering others”. As a result, the same ideology of Daoism behind these two Daoist movements developed into two opposite leaderships: destructive and constructive, which reflected the Dao’s principal of reversion.

Yellow Turbans Rebellions. First of all, it was also known as Taiping Dao (the Way of Great Peace), because their leader Zhang Jue (or Zhang Jiao, 张角) was a follower of Huang-Lao school who believed that the epoch under the reign of Yellow Emperor was an ideal govern where people could live in a peaceful and equal world. Thus, this ideal became the basic doctrine of Yellow Turbans; in addition, they “maintained the Daoistic ideal of the Sage-ruler who also functions as religious leader”(Robinet, 1997). Ironically, many historians and scholars regarded them as decadent in the late of Eastern Han dynasty around A.D. 184(Nan, 1996, p. 24).

Yellow Turbans, which got its name from the yellow scarves they wore on their head, attracted masses of adepts that bonding with secret Daoist societies over a decade. Started as Daoist healers, Zhang Jiao and his disciples helped the peasants and poor people fighting with terrible epidemics by drinking talismanic water, meditational retreats, and the recitation of the spells, etc. Over ten years development, their religious movement really won people’s heart and at the end they garnered several hundreds of thousand followers through eight provinces(Pregadio, 2008b, p. 1157) aiming to overturn the Han government.

The large-scale uprising led by Zhang Jue and his two brothers broke out in the year 184, at the very beginning, they won numerous battles in different areas, unfortunately, the lack of combat strategy directly led the Yellow Turbans rebellion to fail in 10 months, subsequently,

sporadic revolts, however, were spawned from the movement and lasted over 20 years, which left the empire in ruins and hundreds of thousand Daoists and lay followers lost their lives in pursuit of the Great Peace. The ones who survived, many of them joined the other influential Daoist movement: the Celestial Masters.

Celestial Masters Movement. Contrary to the Yellow Turbans Rebellions, the Celestial Masters movement didn't tend to overthrow the Han dynasty, rather than "to establish an interregnum based on a religious ideology"(Robinet, 1997, p. 757). It initiated as the Way of the Five Pecks of Rice or the Way of the Celestial Masters whose name originated from its ritual of membership, which was to require its adepts to donate five bushels of rice.

The founder of the Celestial Masters Zhang Daoling (34 -156) together with his son Zhang Heng and grandson Zhang Lu made the Celestial Masters become the first organized form of Daoism; seen from the "Xiang'er commentaries on DDJ" by Zhang Daoling, the movement shared part of the Great Peace ideal that a perfect state should be ruled by religion and morality.

As a group, it started with fighting against shamans (wu) and won its popularity among the low class and peasants, which consequently got the movement spread rapidly. Under the influence of Huang-Lao school, the doctrines of "qingjing (clarity and tranquility)" and "wu-wei" were recognized. To achieve that, various techniques of alchemy were shared among the Masters and lay followers, including practice of meditation and diets so that they could balance the "qi (energy)". Because losing qi, which was caused by the sins, was thought to bring the illness.

Provided that "individual responsibility played a primary role, for it was only insofar as each person took his place in the group and acted correctly that the non-intervention of the ruler and the Great Peace could spread"(Robinet, 1997, p. 989), inside the group, therefore, all the

members abided by a system of law, the one who violated the behavioral code would be considered to be sinful and asked to make a confession rather than being punished strictly.

Despite of challenges and confrontations with other popular religions, the Celestial Masters became the official religion during Northern Wei dynasty (386-534) with hundreds of thousands adherents. It also inspired many subsequent Daoist movements including Shangqing and Lingbao movements.

At last, as Russell Kirkland (2004, p. 72) concluded, “Daoists” as a group was not monolithic in which people held together simply for a “given set of essential beliefs” , Rather, they were a group embracing the diversity where each of its members “contributed their ideas, values, and practices to a diverse and ever-evolving cultural tradition”. As a result, all the members had to learn to “share their knowledge, material goods, talents, and strength with others”, in doing so, they could keep the “circulation of qi going on all levels of society and creating cosmic harmony”(Kohn, 2004, p. 73). Moreover, they respected certain the rules, for instance, 180 Precepts of Lord Lao, which outlined the unacceptable Daoist behaviors “ in order to raise the social awareness and hence group cohesion”(Kohn, 2004, p. 74).Till now, many of its belief and practices have survived in modern China as well as in other countries, which makes the Celestial Masters legacy still alive.

State (or Organization) in Philosophical and Religious Daoism

Three Ideal States in Philosophical Daoism.

Wu-wei government in Laozi. The account of an ideal state in Laozi appears in DDJ chapter 80, in there he depicted it as:

A small state has few people, it has the people keep arms but not use them. It has them regard death gravely and not go on distant campaigns. Even if they have

vehicles, they have nowhere to drive them. Even if they have weapons, they have nowhere to use them. It has the people go back to simple techniques, relish their food, like their clothes, be comfortable in their ways, and enjoy their work.

Neighboring states may be so close, they can hear each other's dogs and roosters, but they make it so that the people have never gone back and forth. (para. 34)

Seen from above, the ideal state for Laozi was relatively "small" but nevertheless turned out to be autonomous. In this highly self-organizing society, "the very great leaders in their domains are only known to exist"(DDJ Chapter 17), however, in this stanza, it was not even mentioned. Because of the non-action of the ruler, "people are naturally civilized (zi hua, 自化), upright (zi zheng, 自正), enriched (zi fu, 自富) and simple (zi pu, 自朴) (DDJ Chapter 57).

In addition, people enjoyed their state quo that there was no enforcement from the authorities. The "arms", "vehicles" and "weapons" are all out of their utility. It was widely believed that Laozi here advocated a primitive lifestyle, which was against the civilization, people only focused on their basic needs(Li, 2009, p. 184). Oppositely, in my understanding, the description of this "small state" reflected the outcomes of wu-wei government, whose ruler was instrumental in structuring the functionality of the ministries and made an autonomous society possible. The seemingly no-existing ruler just had his conscientious ministers done the trivial matters and left his citizens to be idle.

Furthermore, in human resources management domain, the employee retention, which means an effort by a business to maintain a working environment which supports current staff in remaining with the company, has always been a major issue that all the organizations have to face, however, Laozi said the citizen under the wu-wei government, people were so "enjoy their work" that "they had never gone back and forth" to the neighboring states. Once again, this

phenomenon has defeated the argument of “small state” isolation in Laozi, which was contrary to the ideal state described in Liezi.

Wu-wei government in Liezi. Liezi (or Liel-tzu, 列子), one of the trilogy of Daoist classics right after Laozi and Zhuangzi during the reign of Emperor Xuanzong of Tang (685-762 A.D.), was attributed to Lie Yukou, a Hundred Schools of Thought philosopher in Warring State Period (ca.5 century BCE) who was regarded as a successor of Laozi’s thoughts. It is believed that the Liezi book was compiled around the 4th century CE with eight chapters. Apart from the controversy of its authenticity, it has been considered as a Daoist treatise containing the profound philosophical and religious value. Especially, it followed Laozi’s wu-wei ideology in government, which manifested by its utopian kingdom of Huaxu and Zhongbei.

Firstly, the ideal state in Liezi was known as the Huaxu Kingdom in Chapter Huangdi (The Yellow Emperor), it is revealed in the dream of Huangdi as: “a place beyond the reach of ship or vehicles or any mortal foot. Only the soul could travel so far”.

This kingdom was without head or ruler; it simply went on of itself; its people were without desires or cravings; they simply followed their natural instincts. They felt neither joy in life nor abhorrence of death; thus they came to no untimely ends. They felt neither attachment to self nor indifference to others; thus they were exempt from love and hatred alike. They knew neither aversion from one course nor inclination to another; hence profit and loss existed not among them; all were equally untouched by the emotions of love and sympathy, of jealousy and fear. Water had no power to drown them, nor fire to burn; cuts and blows caused them neither injury nor pain, scratching or tickling could not make them itch. They bestrode the air as though treading on solid earth; they were cradled in space as though resting in a bed. Clouds

and mist obstructed not their vision, thunder-pearl could not stun their ears,
mountains, and valleys hindered not their steps. They moved about like gods.

(Liezi Chapter The Yellow Emperor, Translated by Lionel Giles, para.1)

The second ideal state appears as Zhongbei Guo (Ultimate North Kingdom), which was encountered by accident.

Yu was in the process of quelling the Flood, he lost his way and went to a certain country by mistake.... That country was called the Ultimate North, and there is no telling where its boundaries were.... The people were by nature genial and agreeable, not competitive or contentious. They had soft hearts and weak bones; they were not arrogant, not envious. Older and younger lived as equals, neither ruling nor subjected; males and females associated freely, without matchmaking or betrothal.... The people multiplied prolifically and the population was huge...(para. 1)

Later on, “when King Mu of Zhou journeyed north he passed through that country, and forget to return for three years. When he did get back to the House of Zhou, he longed for that country so much that he became distracted and absent-minded....” (Liezi Chapter Five, Question of Tang, translated by Thomas Cleary, para. 1)

Generally speaking, the two kingdoms portrayed in Liezi had significant similarities that their citizens all living in a harmonious society with nature where everyone lived as equals, even the King Mu of Zhou indulged into that simplistic interpersonal relationship. Moreover, people didn’t concentrate on personal gains; instead, they followed their “natural” (ziran) course in avoidance of competition and ambition, and remained in the mode of self-reliance. In essence, neither the Huaxu Kingdom, nor was Zhongbei Kingdom with huge population proved to be a primitive society, because in the social lives of early humans, there was no such a big size of

group people could live together in harmony. In addition, “there are clear limits to the size of groups that can be formed and maintained in coalitions.... When the group grew too large, its social order destabilized and the band split”(Harari, 2014, p. 26).

Therefore, that harmonious atmosphere portrayed in Liezi would rather be a great civilization than a bucolic tribe fighting for their territory and food. As Fung(1983) stressed, “Great civilization looks like primitiveness, such a civilization is the one best able to survive”(p.191). Difference from Laozi’s “small state“, Liezi’s ideal state turned out to be “enormous ” without boundaries and with huge population. It’s proved that the size of the society wouldn’t be the problem for the wu-wei government. The cardinal factor was how the sage-like ruler doing non-action and being “invisible”. In doing so, twenty-eight years after, the empire governed by Yellow Emperor was as good as Kingdom of Huaxu, then he rose into the sky. Here, the transcendence of Yellow Emperor represented the theme of immortality in religious Daoism developed during Han period.

Wu-wei government in Zhuangzi. In Zhuangzi Inner Chapter 7 Ying Di Wang (The Normal Course for Rulers and Kings), there was a conversation revealing of how an ideal ruler governs spontaneously, which was called “The government of the enlightened king” (明王之治). There, Lao Dan explained it to Yang Zi-ju by saying:

When the enlightened king rules, his meritorious deeds spread over the whole world; but seem not from his effort. His riches are loaned to everybody, but the people do not depend on him. He makes great achievements, but people do not attribute it to him. He lets things find their own delight, keeping himself shrouded in mystery and wander in the land of nonexistence. (Translated by A.C. Graham, para. 4)

The enlightened king here represented that kind of ideal leader whose intention of the ruling was not to override his people, but to assist them to develop spontaneously. Under his regime, an ideal state would look like explicitly “the State of Established Virtue” delineated in Zhuangzi Chapter Shan Mu.

In the southern state of Yue, there is a district called "the State of Established Virtue".

(jian de zhi guo, 建德治国) The people are ignorant and simple; their object is to minimize the thought of self and make their desires few; they labour but do not lay up their gains; they give but do not seek for any return; they do not know what righteousness is required of them in any particular case, nor by what ceremonies their performances should be signalled; acting in a wild and eccentric way as if they were mad, they yet keep to the grand rules of conduct. Their birth is an occasion for joy; their death is followed by the rites of burial. I should wish your lordship to leave your state; to give up your ordinary ways, and to proceed to that country by the directest course.

(Zhuangzi Chapter Shan Mu, The Tree on the Mountain, para. 3)

This ideal state in Zhuangzi was a place where people lived in harmony. Just like that of Laozi and Liezi, their simplicity results in the social atmosphere that kept its people out of machinations. The difference from the theme of immortality in Liezi, people living in the ideal state of Zhuangzi did die. Furthermore, there was no such a “ritual” thing of Confucianism to constrain their behavior. Singh (2014) claimed that Zhuangzi gave us a good reason to think that the one who practicing wu-wei during his process of self-cultivation would “cultivate a great attunement to the processes of nature within themselves and their soundings”. Dao for Zhuangzi was not something only the ruler could chase, instead, everyone could pursuit it by self-cultivation. Given that the ruler with greater knowledge (da zhi, 大知) might get closer to the

One by doing wu-wei, his quietness and tenuousness would not “create the commotion of competing for enjoyment of life and domination of power”(Cheng, 2004).

Organization in Religious Daoism. Since the Celestial Masters established the first formal Daoist organization, it has given us a good chance to see how it worked. The utmost importance for the Celestial Masters was to create a community where “each members had to contribute consciously to the success of the enterprise, ensuring the harmony and peace of the entire organization in the ordinary acts of day-to-day life”(Kohn, 2004, p. 72).

To achieve that, they organized hierarchically using the titles from Han establishment: jijiu (libationer), zhubu (recorder), ling (director), and so on. The administration system was adapted from Han cosmological schemas based on Five Agents (Five Elements or Five Phrases). More specifically, they initially built a theocratic state in the Hanzhong valley near Sichuan, which was further divided into 24 regions corresponding to the 24 periods of the year. Subsequently, each of the 24 regions had the same hierarchical administration that was “ each region administered by an official, who had under his command 240 armies of spirits, composed of 2400 generals, 2400 officers and 240000 soldiers”.

In addition “its adherents were grouped by families, and each one attached to a district, according to their birth signs”(Robinet, 1997, pp. 56-58). This kind of group structure was said to favor the “transmission of their teachings from father to son”(Pregadio, 2008a, p. 102). Later in the middle ages, the northern Celestial Master still emphasized the similar community rules. The practitioners, according to the Precepts and Observances Taught by the Celestial Master (Tianshi Jiao Jike Jing), are:“ to maintain harmony with Heaven and Earth, the state, and the family, and performed good actions that involved all these entities- beginning with veneration of

the Dao and moving on to service of masters, parents, and political authorities”(Kohn, 2004, p. 75).

In their early stage, the Daoist organization was said to ignore the participants’ social status, ages, health statues and genders, especially, “women were arrayed in ranks parallel to those of men”. As usual, the neophytes were usually instructed by the group leaders using a kind of catechism, which based on Xiang’er commentary on DDJ written by the founder Zhang Daoling. They were also taught how to “obtain relief from illness, and absolution from inherited sins, by means of confession and good works”(Russell Kirkland, 2004, pp. 81-82). Hence, inside of such community, the adherents’ conducts were guided by a set of precepts. For example, alcohol and killing were completely prohibited. Many admonitions also could be considered as Daoist moral codes, for instance, being altruistic and faithful, avoiding of greed and extravagance, etc.(Li, 2009, p. 185).

Such moral codes together with wisdom and integrity became the basic criteria to elect the local community leader. One thing, however, should be kept in mind that the leadership of Celestial Masters, which was in line with the ancient imperial hereditary, was just acceded inside the clan of its founder Zhang Daoling. For the record, it has been passed to 27 generations until nowadays.

In the lay associations in modern times, as it is described that “no Daoist clerical establishment that imposes its structure on the laity, rather, self-constrained groups serve as independent vehicles to salvation, and relate freely to each other through a system of informal networks”(Pregadio, 2008a, p. 110). However, Daoist monastic institutions, even in today, still maintain its strict organizational structure and management system.

There are mainly 8 administration departments that are in charge of guest room, monk's apartment, warehouse, accountant, oratory, kitchen, hall, and janitor's room (or receptions). Each department has specific administrative positions with detailed work content and responsibilities. Besides, the ordained Daoists are categorized into 9 levels (pin 品) based on their knowledge of Daoist classics, practices and virtue. As mentioned before, abbot is the supreme leader in the monastery. Thus, including himself, all the administrative position candidates are elected.

It is noteworthy that Daoism had evolved over two millenniums into different lineages with distinctive belief and practices; however, almost all of them had one thing in common that the majority originated in the mountains, some of the sects was even named after it, for example, Mao Shan sect (Sect of Mountain Mao). There are Four Sacred Mountains of Daoism that have a historical meaning for Daoists and lay followers even today. Firstly, Wudang Mountains located in the Hubei province are home to a complex of Daoist temples and the center of martial arts: Tai Ji Quan; secondly, Mount Qingcheng and Mount Qiyun, which are the most sacred places for Daoists of Quanzhen School, located in Sichuan and Anhui province; lastly, Mount Longhu, which located in Jiangxi, was the birthplace of Zhenyi School.

After demonstrating how the Daoist and lay organizations worked, it's not hard to see that they built an utopian system of governance that reflected the ideal of wu-wei in Laozi(Nan, 1990, p. 285) who advocated the "small" and independent states in which the Daoists and lay followers could live in a diverse and equal environments. The functioning of that wu-wei government is guaranteed by the well-structured administration system. All the members have their distinctive roles in the organization but all aim the same: to build a harmonious community, a society and cosmos.

In conclusion, the ideal states in Daoism represented a kind of harmonious society, which people were far from selfishness and competitiveness. It was more likely similar to the benign workplace environment in the modern management sense. The employees are more inclined to coordinate than competitive. The diversity of the organization results from their leader's attitude towards equal treatment. The eccentric way of leadership would create an employee-centric management to engage his employees. The self-organizing group would empower the personal initiatives and creativity. In return, it would favor the performance in a long term and improve customer satisfaction. Above all, the foundation of such a coordinate team would rest both on the leader and his followers. Like Xunzi said:

“The ruler is the bowl; the people the water. If the bowl is round, then the water will be around; if it is square, then the water will be square.” (Xuanzi. On the Way of a Lord, jun'dao 君道)(Xunzi, 1994, p. 180)

Thereby, the ideal state in Daoism only appeared under the regime of a rule whose action was in accordance with the Dao, that was doing wu-wei. It basically had two distinct components: “(1) It must be spontaneous as if it happened of itself, rather than being the result of effortful self-examination and self-control; (2) we must abstract from the consciousness of our individuality, and from the consciousness of our separateness from others and from the whole”(Dorter, 2014). This idea of wu-wei was in line with the Csikszentmihalyi's notion of flow, that is to achieve the optimal experience such as making music, dancing and sailing etc., these activities need to be “designed” with the requirement of skills learning, goal setting and possible controlling. As a consequence, the way of how this flow activities constructed would help participants and spectators achieve an ordered state of mind that would be highly enjoyable(Csikszentmihalyi, 2008, p. 72). Similarly, the function of a wu-wei organization

should build in a well-defined structure, which would guaranty the followers to play their own role correspondently, in return, this self-efficacy and self-efficiency group would leave his leader “have nothing to do”.

CHAPTER 4

PILOT STUDY

The purpose of this study was to construct and validate an instrument to measure the latent constructs of the theoretical wu-wei leadership from Daoism also known as indirect leadership. In doing so, an overview on leadership was done firstly to outline the contemporary research schema. Later on, an intensive review on Daoism under the schema of modern leadership studies provided the fundamental elements to construct the theory of wu-wei as leadership.

Based on DeVellis' (1991) guidelines for scale development, a panel of experts was selected to consult during the whole procedure of item generation. Subsequently, an initial instrument, which consisted of 80 items equally distributed to 20 questions, was built. After the pilot study, the items were reduced to 34 items under 18 questions in the final version. This chapter would mainly discuss the initial development of the measurement, the data collection procedure and exploratory factor analysis result in the pilot study.

Study Method

Instrument Development

Selection of the Expert Panel

Netemeyer, Bearden, and Sharma (2003, p. 92) suggested that “an expert review would be helpful to enhance the accuracy and comprehensiveness of construct definition, despite such

reviews traditionally have been more associated with item judging, they can help delineate the facets of the construct prior to item generation”. Due to the feature of cross-culture design, linguistic barrier in current study was also put into consideration. As a result, based on their knowledge and expertise on leadership, Daoism and linguistics, a panel of experts from the University Complutense of Madrid (UCM) and Northeast Normal University (NENU) was constituted and consulted with during the whole procedure of instrument design.

Dr. José María Prieto Zamora, who is a tenured and full-time professor in the department of Work Psychology of UCM, Chair of the School of Psychology in Madrid, has the expertise in personal evaluation and formation of human resources management as well as leadership studies over 30 years. He is also the professor in the Faculty of Philology of UCM, an expert on religious studies, especially in Daoism and Buddhism. He has published a large amount of articles in renowned international journals, and the author of numerous books in psychology and religion.

Dr. Rosario Martínez Arias, she is a tenured and full-time professor in the Department of Methodology of Behavioral Science of UCM. As a respected expert, she has an extensive knowledge in psychometrics, statistics as well as leadership study. She is the author of numerous scientific books including: *Psychometrics*, *Applied Statistics in Linguistic Investigation*, and *Multivariate Analysis*, etc. She has also had plentiful articles published in the international academic journals.

Dr. Francisco Gil Rodríguez, he is a tenured and full-time professor in the Faculty of Psychology of UCM. As a prominent leadership expert, he is the director of leadership and team development investigation group, and the social psychology department of UCM. He has a

profound insight into the modern leadership studies and directed numerous doctor dissertations in this domain as well.

Dr. Chi Cui, he is an associate profesor in the Faculty of Economy of Northeast Normal University (NENU) at present, as a young scholar, he has majored in Mathemetics and got his Master and Doctor degrees in Ecomony, he's already published numerous articles in the behaviroal economy domain and has the knowledge of team building and statistics. As a visiting scholar, he went to the Kyoto University in Japon for a year and other universities in USA and Germany.

Dr. Ling Zhou, she is an associate professor in the School of Foreign Languages of NENU at present in which she earned her bachelor and doctor degrees in English Language and Literature. In 2013, she won a scholarship from China Scholarship Council and went to the Chicago University as visiting scholar during a year. She has published numerous articles about diversity of Chinese "mianzi" explicitness both in English and Chinese journals.

Item-Pool Generation and Validation Process

Due to the complex background and massive content of Daoism, however, it was imperative to construct a workable framework to integrate as many philosophical factors as possible. On the other side, to compliment the religious part of Daoism, two phone-call interviews were made to a female and a male Daoist, in addition, a face-to-face interview was conducted to a folk religious Daoism practitioner based on a semi-structured questionnaire. (see Appendix A) Questions like "what does an ideal Taoist abbot look like for you? "What is the main character to desperate Daoism from other religions" were asked.

After all, taken the expert opinions and interviews feedback into consideration, the initial content specifications were developed based on a comprehensive review of the literature both on

Daoism classics and academic research on leadership, which covered the three indispensable components: leader, follower and environment (or situation).

Using the inductive and deductive approach, item generations focused on the following eight key terminologies: altruistic, humble, visionary, equanimity, not-competing, not-intervening, coordination and cooperation. The determination of these eight key aspects was demonstrated in the following paragraphs.

At the first stage, the item generation originally started with the three core concepts of philosophical Daoism: wu-wei, ziran (so-of-itself), and qingjing (clarity and quiescence or equanimity). As it was mentioned before, ziran was the Daoist ideal to fulfill, and the way to do that was wu-wei. When all things went its own way spontaneously, what it demonstrated was a state of qingjing. Then these three abstract concepts were extended into more understandable terminologies.

To be more specific, wu-wei in Daoist leader included “wu-wo” (no-self), “qingjing” and “buzheng” (not competing). No-self was inductively interpreted into altruistic, humble (virtue); the term qingjing as the features of the water was represented by clarity and quietude that could also translated into equanimity that studied as “Emotional Stability” by psychologists. Moreover, seen from the religious Daoism, Daoist leaders and masters were revered for their wisdom, morality and being supportive. Therefore, bu-zheng was interpreted into not competing and not intervening.

Moreover, the followers under wu-wei leadership demonstrated two main characteristics: on the individual level, they were experts or “elites” in their own domain, it reflected in the clarity of their goal and role; and on group level, they were great team players who created highly coordinated and cooperated working atmosphere.

Lastly, the third element of leadership was represented by the word “ziran”, which was considered to be a state or environment without intervention and competition, which was reflected by the leader’s non-intervening actions, more importantly, it was also an environment where was full of equality and respects.

At this stage, DeVellis (1991, p. 56) stressed the importance of the wording Redundancy, because “the theoretical models that guide the scale development efforts are based on it... it is better to be overinclusive”. In doing so, firstly from 10 to 12 items were written for each of the eight main factors for a total of 87 items to ensure the adequate coverage of the content of the Daoism literature (see Appendix A). Moreover, in avoidance of acquiescence, affirmation, or agreement bias, DeVellis (1991, p. 59) emphasized the importance of the intent of wording items both positively and negatively with the same scale. To accomplish this condition as well as to reflect another fundamental concept of “you-wei (doing)”, 21 out of 87 items appeared as revised items with negative wording.

Scaling Format and Rationale

There are numerous formats for questionnaires, to be most compatible with the theoretical orientation and avoid the disadvantage of certain response format at this stage, 20 questions, which came down to the real working circumstances including conflict resolution, decision making, goal setting, etc. were generated. Then, the earlier eight conceptual components of 87 items were aimed to integrate into those 20 questions. There were three conditions to complete the design, firstly, each item should make sense under a certain question; secondly, each question should have four items equally; thirdly, the four items under the same question shouldn’t all come from the same component.

At the end, 80 modified items were divided into those 20 questions (see Appendix B). The idea behind this special format was to avoid certain traditional response bias, for example, the “order effects” that the question order usually influence how people respond, earlier questions can provide context for the questions that follow. In this case, four different items under one questions avoided the respondent’s anticipation of which item intent to measure what. In addition, visually only 20 questions could avoid the test fatigue of the participants, though they actually responded to 80 options totally, which all come from the item pool. Participants were expected to rate each of the options using the 5-Point Likert-type Scale (see Figure 9).

Question:	0	1	2	3	4
We can accomplish the goal, because our leader					
A. facilitates the teamwork to reach the point	-	-	-	-	-
B. sells him short before the group interests	-	-	-	-	-
C. thinks calmly about what steps to take	-	-	-	-	-
D. helps others identify a clear idea of the group’s goal	-	-	-	-	-

Figure 9. Example of the Questionnaire Format

T

The rating represents how frequently the behaviors occurred. Score ranged from 0 to 4 indicating the frequency from Never to Always. In total, the initial instrument consisted of 20 questions with 4 options each, which all were picked up from the 87 item pool.

Instrument Evaluation

Item review by experts. Based on the scale development guideline of DeVellis, the initial instrument should be judged by experts, who were knowledgeable in the content area of the

leadership study, for its content and face validation. In this regards, a qualitative procedure was utilized to ensure all the items correspond to the defined eight key terminologies including: altruistic, humble, visionary, equanimity, not-competing, not-intervening, coordinate and cooperate.

After the item-pool generation, the first union was arranged among the author and another two leadership experts: Prof. José María Prieto and Prof. Francisco Gil. The 87-item pool was then presented to the expert panel for face validity, first they were asked to rate how relevant they thought each item to which concept it intent to measure. The items were judged verbally one by one for its clarity and conciseness using 3-point-Likert style scale (1=disagree, 2=doubtful, 3=agree), at the meantime the autor took down the notes of their judgements(see Table 2).

Table 2

Experts's Rating Relevancy of Items

Item Number	Item	Concept	Rating
2	Our leader intends not to get involoved	Not-intervening	3
19	Our leader can deliver his thoughts clearly	Clarity	3
24	Our leader help us to see where go wrong.	Altruistic/ Visionary	2
45	Out leader waits untill everyone shows their opinion before the decision making.	Equal	2
55	Everyone in the group assitss each other	Cooperation	3
72	He attempted to coodinate in void of affecting the whole team.	Coordiantion	3
83	He is resasonable to follow other's ideas	Equanimity	1

At the end, only the items, which matched with each single eight attributes, were remained first, otherwise, the author had to respond to their questions or doubts about trouble items, afterwards, the trouble ones were modified immediately under the agreement of the expert reviewers.

Later on, the second meeting was arranged among the author, Prof José Prieto and Prof Rosario Martínez. Due to the special design of the questionnaire, that the 80 options from the item-pool were packaged into 20 questions. The expert reviewers at this stage were asked to judge if each option under a certain work-related question made sense. According to their evaluations and comments, the modifications were done immediately. And finally, the paper-pencil format questionnaire was confirmed for its content and face validity.

Due to its cross-culture study nature, the first version of Indirect Leadership Questionnaire (ILQ) was written in English, and then it was translated into Spanish and Chinese, respectively. Using the back-translation method, the Spanish version was confirmed under the supervision of both Prof José Prieto and Prof Rosario Martínez. The Chinese version was send to Prof Ling Zhou and Prof Chi Cui via email and required them to traslate it back into English. After the comparison with the first english version, the modifications were done and reconfirmed by Prof José Prieto and Prof Rosario Martínez.

Furthermore, concern about the geographical obstacle and inconvenience, the online format of the questionnaire had to be done as well. Hence, after balancing the pros and cons of the available online resources, the online test, which designed under the supervision of expert panel, were presented in three languages respectively via GoogleDrive and Survyplante websites.

Date Collection and Participants

Instruments

Indirect Leadership Questionnaire (ILQ) with 20 questions was used to measure the theoretical wu-wei leadership. Each question consisted of four items. Participants were asked to rate all the items using the 5-point Likert-style scale: 1= Never, 2= Once in a while, 3=Often, 4= Fairly often, 5=Always. Taking the ethical consideration into account, the questionnaire was anonymous. There were no private information were asked expect the age, gender, and grade. In addition, based on the background of the participants, the appearance of the word leader in the questionnaire was all replaced by School Counselor (fu-dao-yuan translated as tutor), who played a fundamental role in student administration system of Chinese Higher Education.

In China, all the university students resident on the campus, school counselors are the one who's in charge of student's daily life including daily activity arrangement, political thought, and mental health education, even the work-orientation, therefore, they are considered to be the adequate "leader" among the students to evaluate. Finally, the Chinese version of ILQ was used at this stage of the study.

Data Collection Procedure

All the tests took place in the classroom under the supervision of their professor and the researcher. At the beginning of each class, students were told that they would participate into a cross-culture research on management science. Their questionnaire would be only used for the research purpose and the results wouldn't be demonstrated to the one they were supposed to evaluate. Afterward, questionnaires were handed out to everyone, along with the written instructions. At the meantime, they were informed that they could take as much as the time they need, once they finished, the researcher picked it up personally. The test usually took no more than 20 minutes.

Participants

In the pilot study, all the participants were undergraduate students coming from three different universities, which were all located in Changchun City, Jilin Province. Northeast Normal University (NENU) is a large public university, the other two: Changchun Foreign Language School (FLS) and College of Humanities & Sciences of Northeast Normal University (CHS) are private ones. All the students from NENU took the public class of Education Management; those of the FLS were taking the class in Tourism Management and CHS' students all came from the Education Science Department. Totally, 296 students of six groups were participated the tests separately.

Via case screening, 26 of them didn't complete the questionnaire, and another 15 were unengaged responses. At the end, a sample of 255 participants was usable for the further data analysis (see Table 3).

Table 3

Numbers of Participants in the Pilot Study

	Completed	Incompleted	Unengaged	Universidad
	Questionnaire	Questionnaire	Response	
Group 1	57	3	6	NENU (sophomore)
Group 2	20	3	0	FLS (sophomore)
Group 3	78	2	2	CHS (senior)
Group 4	39	6	1	CHS (senior)
Group 5	46	8	3	CHS (sophomore)
Group 6	15	4	3	NENU (junior)

In Total:	255	26	15	296
-----------	-----	----	----	-----

The characteristics of the participants were described in relation to gender, age and grade. In particular, only 20 out of 254 were male students, the female participants were more than 90% (n=235). Almost 50% were sophomore students. There was no freshman in the sample that meant no one was less than 18 years old. The complete distribution of demographic results was presented below (see Table 4).

Table 4

Demographic distributions

Variable	Descriptor	N	Percentage (%)
Gender	Male	20	7.84
	Female	234	92.16
Grade/Age	Sophomore (19-20 years)	122	48.24
	Junior (21-22 years)	15	5.88
	Senior (22-23 years)	117	45.88

Tools of Data Analysis

IBM SPSS Version 21.0 for Mac was used for all data entry and Principle Component Analysis and Exploratory Factor Analysis in the pilot study.

Results of the Pilot Study**Item-Analysis Results**

Principal component analysis (PCA) was mainly used as a tool in exploratory data

analysis to discover the dimensionality of the data set, however, Fabrigar, Wegener, MacCallum, and Strahan (1999) also suggested that PCA was more appropriate for data reduction. Hence, the initial item analysis was conducted based on it.

Item analysis is assumed to be essential for the instrument development. Gorsuch (1997) stated that “proposed scales could be evaluated by their correlations with the factors; a new procedure for doing so eliminates the biased values produced by correlating them with either total or factor scores”. In addition, the desirable quality of the scale is that the items are highly correlated to the total score on the scale; therefore, the item discrimination measure was conducted. In general, Netemeyer et al. (2003, p. 145) exemplified the items, which in the initial item-to-total correlations in the .50 to .80 range, were considered for retention, despite there was study using the greater than .35 as the decision rule. Accordingly, the item-scale correlation (D) larger than .40 is desirable, $0.30 \leq D < 0.40$ is salient, $0.20 \leq D < 0.30$ is acceptable, $D < 0.20$ is unacceptable. As a result, the items, which had an item-scale correlation less than .30, were all deleted. In particular, Item A1, A2, A9, A12, A16, A17, B1, B3, B8, B13, B17, C1, C16, D5, D7 and D15 altogether 16 items were screened. Moreover, if commonalities for a particular variable are lower than .40 that may struggle to load significantly on any factor. Keeping this in mind, another 8 items had commonality less than .30 were deleted at the end. (A11, B6, B5, C5, C9, C15, D1, D6).

Moreover, normality refers to the distribution of the data for a particular variable. It is normally assessed by Skewness and Kurtosis. Firstly, skewness means that the responses does not fall into a normal distribution, but are heavily weighted toward one end of the scale. The thumb rules are the skewness value is between 1 and -1, the absolute value of the skewness is less than three times the standard error. Secondly, Kurtosis refers to the outliers of the

distribution of data. The kurtosis (excess kurtosis) of the normal distribution is 0. The rule for evaluating whether or not the kurtosis is problematic is the same as that of the skewness. Based on these criteria, 14 Items including B2, C2, B4, C4, D4, C6, A7, C7, A10, D10, D11, A15, D17 and A19 were deleted.

In short, according to the item analysis and data screening procedure, 42 items were left for the further analysis (see Table 5).

Table 5

Item Analysis Results (n=255)

Item	D	Item	D	Item	D	Item	D
D2	0.54	D8	0.37	A13	0.39	C17	0.44
A3	0.31	B9	0.50	C13	0.52	A18	0.54
C3	0.33	D9	0.45	D13	0.31	B18	0.49
D3	0.32	B10	0.43	A14	0.61	C18	0.52
A4	0.54	C10	0.63	B14	0.61	D18	0.46
A5	0.44	B11	0.53	C14	0.57	B19	0.59
A6	0.50	C11	0.65	D14	0.60	C19	0.49
B7	0.39	B12	0.58	B15	0.61	D19	0.52
A8	0.60	C12	0.53	B16	0.39	A20	0.38
C8	0.53	D12	0.49	D16	0.42	B20	0.45
C20	0.55	D20	0.50				

Principal Components Analysis and Common Factor Analysis Results

Generally, both Principal Component Analysis (PCA) and Exploratory Factor Analysis

(EFA) are considered to be powerful variable reduction techniques and “sometimes mistaken as the same statistical method” (Suhr, 2005). More importantly, with the aim of scale development, the principal components analysis (PCA) was critical, especially when there was a little theoretical basis for specifying a priori the number and patterns of common factors (Hurley, Scandura, Schriesheim, Brannick, & et al., 1997). Usually, both methods yield similar results, although PCA is simpler mathematically than factor analysis and has been proved to be a psychometrically sound procedure (Stevens, 2009, p. 325). Hence, it was imperative to help the decision of how many factors to retain for the theoretical constructs. “In spite of the importance of the factor retention decisions and extensive research on methods for making retention decisions, there is no consensus on the appropriate criteria to use” (Hayton, Allen, & Scarpello, 2004).

In current pilot study, the main task was to decide how many components to retain. To achieve that, generally several mainstream methods could be used:

First, it was the Kaiser or mineigen great than 1 criterion (KI), it suggested the factor number with eigenvalues greater than 1 (H. F. Kaiser, 1960). Horn (1965) pointed out that the KI criterion would tend to overestimate the number of factors, especially, “it is somewhat arbitrary in that it draws distinctions between factors with eigenvalues just above and just below 1” (Fabrigar et al., 1999; Hayton et al., 2004). In this case, using principle component analysis (PCA), there were eight components in the pilot study that fitted for this rule ranging from 8.29 to 1.032. The mean community of 42 variables was .554. It’s said that gross overestimation might occur with a large number of variables (40) and low communalities around .40, where the criterion was fairly accurate with moderate variables (20 to 30) and the communities were high ($>.70$), (Stevens, 2009, p. 328).

The second common used method was using the Cattell's scree test to determine the number of factors(Cattell, 1966). The rule of thumb was to identify the break point at which the scree began and retain only factors that did not belong to the scree(Cattell & Jaspers, 1976). It was recommended to "retain all eigenvalues in the sharp descent before the first one on the line where they start to level off", in addition, with $N > 250$ and a mean communality $\geq .60$, if the Q/P ratio is $< .30$ (P is the number of variables and Q is the number of factors), the Kaiser or Scree rules would yield much more credible estimate for the number of true factors(Stevens, 2009, p. 329).

Seen from the scree plot graphic below, the break point was between 3 and 5(see Figure 9). Specifically, the three components solution accounted for fairly large and distinct amounts of variances (e.g. 24%, 11%, and 5%), meanwhile, the fourth component only accounted 4% of the variance, though it only accounted for small amount of variance, it might be practically significant.

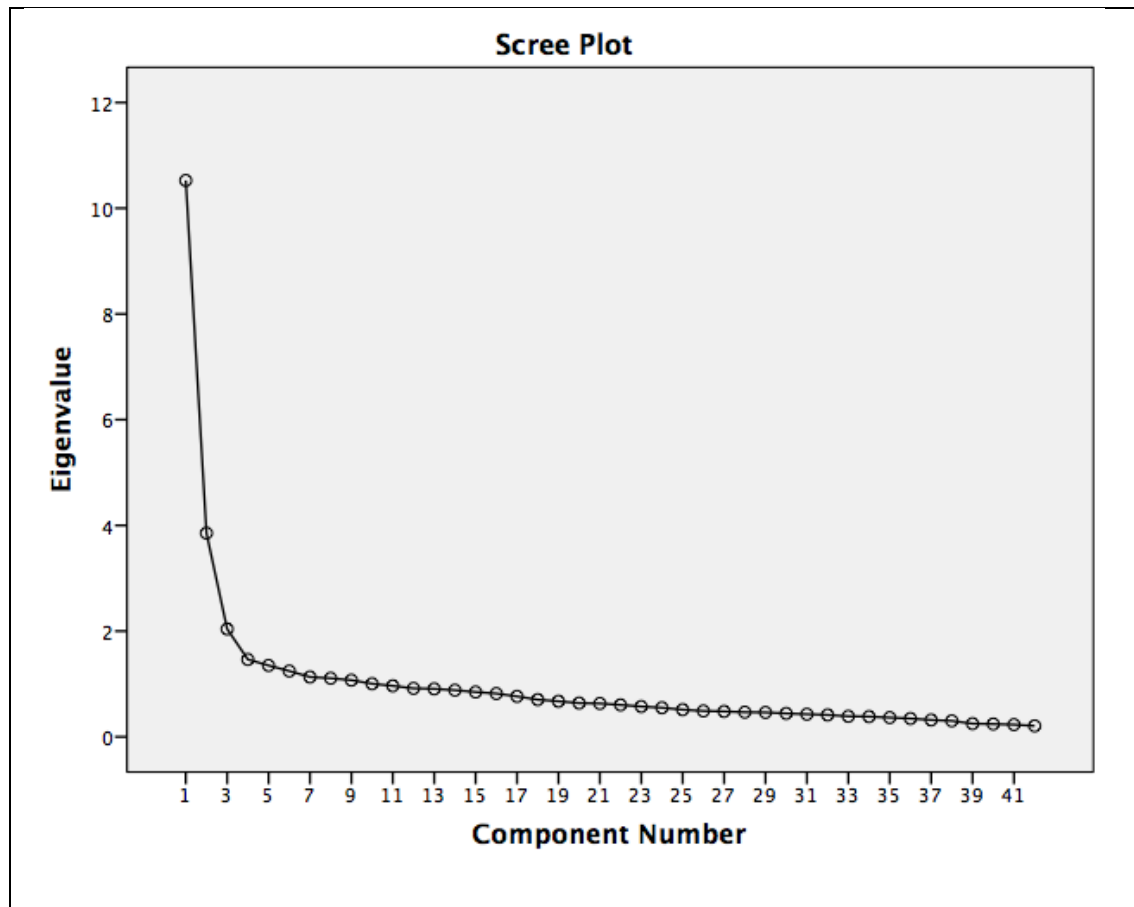


Figure 9. The scree plot of the factor analysis

Third, it suggested that “retain as many factors as will account for a specified amount of total variance, in this way, more of the total information in the complex could be retained”(Stevens, 2009, pp. 329-330). Apparently, in this case, four factors accounted more of total variance than that of the three factors by almost 5% (see Table 6).

Above all, it was very challenging when it came to the determination of the factor number in the current pilot study. Fabrigar et al. (1999) recommended using a combination of techniques. Consequently, the number of factors based on the KI criterion was eight that was more than expected; however, taken the scree plot result and total variances into consideration, the final scale factor, at this stage, was decided to be four.

Furthermore, EFA was re-performed on the real data with that restricted number. To test the eligibility of the scale, the Kaiser-Meyer-Olkin (KMO) value and Bartlett's Test of Sphericity were calculated. KMO= 0.89 and Bartlett's Test of Sphericity was significant [$\chi^2 = 2953.2$, $df = 528$; $p < 0.01$].

Table 6

Percentages of Eigenvalue, Explained Variance and Cumulative Variance as a result of the Factor Analysis on the Actual Data

Factor	Eigenvalue	Explained variance (%)	Cumulative variance (%)
1	8.16	24.74	24.74
2	3.59	10.88	35.62
3	1.74	5.28	40.90
4	1.39	4.22	45.12

Regarding a high-quality rotation decision, Conway and Huffcutt (2003) were in line with other scholars claiming that an oblique rotation was referred. In order to obtain simple and interpretable factors, consequently, a direct oblimin rotation method was used in the principle component analysis (PCA). As a result, item A5, D8, C10 and c11 turned out to be cross loading with a difference less than .20. Thereby they were all deleted. Furthermore, Tabachnick and Fidell (2001) cited .32 as a good rule of thumb for the minimum loading of an item, which equated to approximately 10% overlapping variance with the other items in that factor, correspondingly, item C8, A14, A18, and C20, which had small loadings less than .30, were deleted as well. At the end, only 34 items were retained for replicating the common factor analysis.

As it has been claimed that even if the research goal involves latent constructs, PAC is a very good substitute for common factor analysis and provides almost identical results when the number of variables over 30 (Velicer & Jackson, 1990). Nonetheless, both the loadings for PCA and common factors analysis were presented below (see Table 6). It was obviously to see that both methods obtained almost identical pattern matrix, however, PCA generally inflated loadings compared with factor analysis. Conversely, the inter-factor correlations identified by PCA solutions were substantially lower than the correlations identified by the Maximum Likelihood Estimation (ML) (see Table 7). It was noted that item A20 was not loaded on any factors in EFA. To cover as much information as possible, PCA solution was utilized.

Table 7

Loadings for Principal Components and Common Factors

Rotation	Principal components analysis				Maximum likelihood estimation			
Item	using direct oblimin rotation (components)				using promax rotation (factors)			
	1	2	3	4	1	2	3	4
B7	0.494				0.447			
C12	0.683				0.670			
D12	0.752				0.742			
A13	0.713				0.696			
C13	0.728				0.711			
D13	0.561				0.520			
B15	0.584				0.531			
B16	0.697				0.684			

D16	0.713		0.693
C17	0.654		0.616
C19	0.702		0.672
A3	0.743		0.656
C3	0.613		0.454
D3	0.595		0.451
A4	0.526		0.488
A6	0.404		0.338
D2		0.505	0.514
A8		0.332	0.319
B9		0.578	0.568
D9		0.562	0.587
B10		0.431	0.535
B11		0.623	0.629
B18		0.646	0.607
B19		0.642	0.621
A20		0.306	X
B20		0.641	0.599
B12		0.510	0.446
B14		0.583	0.548
C14		0.704	0.687
D14		0.594	0.555
C18		0.414	0.352

D18	0.809	0.762
D19	0.557	0.459
D20	0.651	0.568

Table 8

Inter-Factors Correlation Matrix among factors or component

Component/Factor	C1	C2	C3	C4	F1	F2	F3	F4
1	1.000				1.000			
2	0.113	1.000			0.410	1.000		
3	0.252	0.295	1.000		0.368	0.643	1.000	
4	0.249	0.244	0.393	1.000	0.218	0.540	0.414	1.000

The detailed results of the loadings for PCA using direct oblimin rotation and Common Factor Analysis using promax rotation were presented (see Table 8).

As a result of direct oblimin rotation, the first component consists of 11 items including B7, C12, D12, A13, C13, D13, B15, B16, D16, C17 and C19; the second was loaded by 5 items, such as A3, C3, D3, A4 and A6; another 10 items, which was composed of D2, A8, B9, D9, B10, B11, B18, B19, A20 and B20, altogether loaded on the third component; finally, the last 8 items B12, B14, C14, D14, C18, D18, D19 and D20 constituted the fourth component.

Netemeyer et al. (2003, p. 125) recommend that “retaining items via multiple EFAs with loadings no less than .40 but no greater than .90”. It was clearly seen that the rotated factor loadings in this study had a range from 0.306 to 0.809. Most majorities of the items had a salient loading over .50 except item A20 (everything goes with the flow without disrupting), which had

a loading a little greater than .30, however, it was suitable for the theoretical concept “not intervening”. The same reason happened to item A8 (everyone’s voice can be heard). Hence, at this stage of analysis, both of them were retained.

Independent Sample T-test of Gender Difference.

Seen from Table 9, there was a big difference between the number of male and female participants in pilot study. To see whether a difference between two groups’ averages was unlikely to have occurred because of random chance in sample selection, thus, an independent sample t-test was done.

Table 9

Group Statistics

Gender	N	Mean	Std. Deviation	Std. Error Mean
Male	20	131.450	21.432	4.792
Female	234	124.641	18.282	1.195

The result of the Leven’s test for equality of variances indicated that the male and female group had equal variances with $F = .802$, $P = .371$ (see Table10). Furthermore, when equal variances assumed, the t-test result showed that there was no difference between the male and female in ILQ with 34 items ($t = 1.577$, $df = 252$, $P = .116$).

Table 10

Independent Sample T-test of Gender Difference

		Levene's Test for		t-test for Equality of Means				
		Equality of						
		Variances						
Score		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std.Error Difference
Equal	variances	.802	.371	1.577	252	.116	6.810	4.319
assumed								
Equal	variances not			1.379	21.43	.182	6.810	4.939
assumed								

Internal Consistency Reliability

The standardized Cronbach's alpha was 0.91 in the pilot study. Given the multidimensionality of the scale, a total Coefficient Alpha might result in interpretational ambiguities of the relationships among constructs in a test of theory (Netemeyer et al., 2003, p. 55), the dimension subscale had Coefficient Alpha calculated as well in this case. All of the four factors had a coefficient Alpha over .70. Specifically, Factor1 was .91, Factor2 was .79, Factor3 was .84, and Factor 4 was .86.

In short, the pilot study involved preliminary data collection with relatively small sample; it helped to detect the trouble items and determinacy of the factor number. Although it could not guarantee success in the main study, it did increase the likelihood. Considering its limitation, the current results should be confirmed in the main study by using a more conventional population.

CHAPTER 5

MAIN STUDY

The purpose of the main study was to validate the latent construct of the wu-wei leadership using a more conventional population. To make comparisons at the structural model level, the measurement model invariance needed to be achieved first. Due to the populations involving people from different culture, multiple group analysis would be conducted.

Study Method

Data Collection and Participants

Instruments

To accomplish the study purpose, the measurement tool consisted of two scales with different instructions. *Authentic Leadership Questionnaire (ALQ)* was utilized together with the revised *Indirect Leadership Questionnaire (ILQ)*.

As it was mentioned in the leadership review, Authentic Leadership was “a pattern of transparent and ethical leader behavior that encouraged openness in sharing information need to make decisions while accepting follower’s inputs”(Avolio et al., 2009). The ethical and transparent aspects were correspondence with the key components of the wu-wei leadership, which were known as moral and vision. In addition, information sharing among followers could be seen as a kind of behavior that were in line with another two aspects of wu-wei leadership that were cooperation and coordination among followers. Taken those aspects into consideration,

ALQ could be used for the validity evidences related to criterion. As a result, the current study got the permission of the usage of ALQ from Mind Garden (see Appendix G).

More specifically, ALQ consists of four factors: Balanced processing is defined as “objectively analyzing relevant data before the decision-making”; Internalized moral perspective refers to being guided by internal moral standards; Relational transparency refers to “presenting one’s authentic self through information sharing”; and finally, “self-awareness refers to the demonstrated understanding of one’s strengths, weaknesses, and the way one makes sense of the world”(Avolio et al., 2009).

The ALQ has been proved to be a reliable and valid measure of authentic leadership. Using the US sample, the research conducted demonstrated acceptable levels of reliability, above .70 on average. The estimated internal consistency alphas (Cronbach’s alpha) for each of the factors were: self-awareness, .92; relational transparency, .87; internalized moral perspective, .76; and balanced processing, .81. The correlations of ALQ and ethical and transformational leadership together with CFA results indicated high discriminate validity. The predictive validity of ALQ was also proved Walumbwa et al. (2007).

On the other hand, the revised Indirect Leadership Questionnaire after pilot study consisted of 18 questions with 34 items. Both of the instruments used the 5 points Likert-style scale. 0= Never, 1=Once in a while, 2= Often, 3= Fairly often. 4=Always. The participants were asked to evaluate their leader, tutor or professor. The measurement tool was anonymous as well. Basic information including the gender, age, education background, working experience, and profession was required.

Finally, the tool was back translated into Spanish, English and Chinese providing with Online and Pencil-Paper formats. Online tests were generated using Google Drive and

Application from surveyplanet.com (free version). Google Drive online test offered the function that participants were indicated the questions they might miss out at the end. In doing so, they could only submit the questionnaire once all the items got completed. On the other side, SurveyPlanet Application provided the step by step interface design, that was to say, the questions appeared on the screen one by one in order, once the participant finished the last one, the answer was submitted automatically with a greeting note.

Data Collection Procedure

Due to the format of the instrument tool, the online test used a snowball method. Questionnaire link in three different languages was passed to acquaintances and asked them to send to as many people as possible, meanwhile, the link was posted via the online forum and social media networks including Facebook, Twitter, LinkedIn, WeChat, etc. The pencil-paper test took place in different places and occasions. The Chinese version of ILQ was sent to a close friend working in an insurance company, she handed over the questionnaire to all her employees and collected them one day later. The Spanish version of ILQ was collected both in the classroom and on the university campus. The undergraduate and graduate students took part in the test during their classes. By the other side, the researcher occasionally asked the passerby on the Campus of Somosaguas if they would like to coordinate in a leadership study. Once obtained their agreement, the pen and questionnaire were offered, the researcher was nearby in case that they had any doubts.

Participants

The initial sample consisted of 658 adults aged from 18 to 68 years old with average age 29.42. Among them, 350 were Chinese who only answered the Chinese version ILQ, 247 were Spaniard who took the Spanish version test, and finally 34 Spanish students who took a bilingual

psychology course and another 27 responders from other countries took the English version test. More details were demonstrated in Table 11.

After the data screening, however, the final usable sample size was reduced to 616 with the average age of 29.44 (SD=8.583) ranging from 18 to 68 years old, which 36% were male with the average age of 31.59 (SD=8.644). It was almost 3 years older than that of the female group. More than 92% had received the higher education. In general, the profession of the sample covered 18 sectors, which almost half of them came from the education sector. More detailed demographic statistics would be demonstrated in result part.

Table 11

Number of the Participants in the Main Study

		ES	EN	CN
Online Test:	Google	44	27	120
	SurveyPlanet			197
Pencil Paper Test:	Work Setting			33
	In Classroom	146	34	
	On Campus	57		
In Total:	658	247	61	350

Tools of Data Analysis

IBM SPSS Version 21.0 for Mac was used for all data entry in the main study. Moreover, Factor 9.2, which is a new computer program designed with more recent developments, was used

for parallel analysis and exploratory factor analysis (Lorenzo-Seva & Ferrando, 2006). The Confirmatory Factor Analysis and Multiple-Group CFA were all completed with Mplus 6.11, and using IBM Amos Trial Version to demonstrate the latent structure of wu-wei leadership theory. The result from the online test format, there was no missing data, however, the pencil-paper test used the list-wise deletion method to deal with the blank response, in this case, only the completed tools without any missing data were used in the stage of data analysis.

Results of the Main Study

Descriptive Statistics

Apart from the basic information such as gender and age appeared in the pilot study sample, the collection of the demographic data on the conventional population in the main study also consisted of education background, work experience, and professions (see Table 12). Generally speaking, the numbers of participants from two groups were almost equal. The vast majority had an age less than 50 years old holding at least a bachelor degree. To be more specific, the Chinese group, which aged from 20 to 50-year-old, had the average age slightly older than the Spanish one, however, the later had a wider range from age 18 to 68.

In addition, both groups had more female candidates than males. Comparing to the Spanish sample, there were more Chinese who had working experience over 5 years, although it had few people aged over 40. It was notable that both samples had more than half of their participants came from the education sector. In particular, most of the subjects from the Chinese sample were teachers or college professors, whereas the Spanish sample was composed of a considerable candid of undergraduate students. That also explained why more than half of them had a work experience less than 2 years. Overall, all the participants were adults with working experience including internships. Their education background indicated their reading ability to accomplish the questionnaires with instruction.

Table 12

Descriptive Statistics of the Variables

		CN		ES	
<hr/>					
Gender					
	Male	136	(22.1%)	91	(14.8%)
	Female	175	(28.0%)	214	(34.7%)
	(N)	311	(50.5%)	305	(49.5%)
Age					
		30.09±4.51		28.75±11.30	
	18-29	133	(21.7%)	215	(33.7%)
	30-39	163	(26.6%)	32	(6.2%)
	40-49	9	(1.9%)	31	(5.2%)
	50-59	2	(0.3%)	23	(3.9%)
	60-69	-	-	4	(0.8%)
	(N)	307	(50.2%)	305	(49.8%)
Education					
	High School	2	(0.3%)	5	(0.8%)
	Vocational Education	28	(4.5%)	14	(2.3%)
	Bachelor Degree	154	(25.0%)	192	(31.2%)
	Master Degree	120	(19.5%)	90	(14.6%)
	Doctor Degree	7	(1.1%)	1	(0.2%)
	Others	-		3	(0.5%)
	(N)	311	(50.5%)	305	(49.5%)
Work Experience (Y)					

Y ≤ 2 years	75	(12.2%)	171	(27.8%)
2 < Y ≤ 5 years	78	(12.7%)	45	(7.3%)
5 < Y ≤ 10 years	105	(17.0%)	21	(3.4%)
Y > 10 years	53	(8.6%)	68	(11.0%)
(N)	311	(50.5%)	305	(49.5%)

Professional Sector

1. IT	32	(5.2%)	6	(1.0%)
2. Education	129	(20.9%)	167	(27.1%)
3. Medicine	10	(1.6%)	11	(1.8%)
4. Service/Tourism	16	(2.6%)	14	(2.3%)
5. Finance	36	(5.8%)	6	(1.0%)
6. Real Estate	7	(1.1%)	1	(0.2%)
7. Government	36	(5.8%)	9	(1.5%)
8. Manufacture	18	(2.9%)	-	-
9. Energy	8	(1.3%)	-	-
10. Sale	9	(1.5%)	11	(1.8%)
11. Transportation	2	(0.3%)	-	-
12. Agriculture/ Others	8	(1.3%)	30	(4.9%)
13. Human Resources	-	-	34	(5.5%)
14. Law	-	-	9	(1.5%)
15. Engineer	-	-	15	(0.8%)
16. Audit	-	-	-	-
17. Marketing	-	-	2	(0.3%)

18. Administration	-	-	-	-
(N)	311	(50.5%)	305	(49.5%)

Exploratory Factor Analysis

The purpose of exploratory factory analysis here was to reconfirm the number of the factors obtained from the pilot study as well as to further single out the possible problematic items before the confirmatory factor analysis. To achieve that goal, the data gathered in the main study was filtered out approximately 50% at random and used for the EFA(N=314), the other split-half data would be used for the CFA(N=301).

Parallel Analysis Results

The determinacy of factor number in the pilot study came down to four, however, the participants were all students, and moreover, the demographic indicated that the female outnumbered the male by ten to one. The gender gap might impact the result significantly. Hence, using a more conventional population and a bigger sample size in the main study, it could provide another chance to reconfirm the former factor number decision. Consequently, Parallel Analysis (PA) was conducted by using polychoric correlation and weighted least squares.

Recently, there has been evidence shown that PA is one of the most accurate factor retention methods(Hayton et al., 2004; Ledesma & Valero-Mora, 2007); it is based on random data simulation to determine the number of factors. A random simulative data set is generated besides the actual data set by using the Monte Carlo Simulation Technique and the estimated eigenvalues are calculated(Çokluk & Koçak, 2016).

Accordingly, the number of factors at the point depends on how many of the factors obtained from the real data have an eigenvalue great than that of the simulative data significantly.

To this end, there were four variables that had the real-data eigenvalues greater than that of the random ones (see Table 13). That was to say, a four-dimension construct was advised.

Table 13

Results of Parallel Analysis

Variable	Real-data eigenvalues	Mean of random eigenvalues	95% of random eigenvalues
1	9.928*	1.623	1.712
2	2.133*	1.524	1.593
3	1.875*	1.450	1.509
4	1.602*	1.389	1.437
5	1.055	1.334	1.382

Exploratory Factor Analysis Results

It was strongly recommended to conduct an EFA with new dataset before the confirmatory factor analysis because it would be able to spot problematic variables much more easily than the CFA. T. A. Brown (2006, p. 193) pointed out that the procedure of EFA within the CFA framework can be a useful precursor to CFA that allows the researcher to explore measurement structures more fully before moving into a confirmatory framework, especially when the researcher encounters a poor-fitting CFA solution because of the potential sources of misfit that are not present in EFA.

Hence he suggested an E/CFA approach, which represents an intermediate step between EFA and CFA, to provide substantial information important in the development of realistic

confirmatory solutions”. To be more closely aligned with CFA estimation techniques, maximum likelihood estimation was used for the factor extraction, subsequently; re-performed EFAs with a fixed factor number of four were conducted by using oblimin rotation.

Stevens (2009, p. 333) strongly recommended “only using loadings that are about .40 or greater for interpretation purposes, and to name the factor (construct), a substantive specialist is needed”. In addition, he was in line with Velicer (1992) that “when the average of the four largest loading is $>.60$ or the average of the three largest loadings is $>.80$, then the factors will be reliable”.

Moreover, when the number of variables is moderately large (>30), no variables virtually expect to have low communalities less than .40, and then any factor procedures would lead to the same interpretations. Difference might occur when variable number is small and some communalities are low (Stevens, 2009, p. 344). In this case (see Table 14), Item B7, B10, B15, C14, C17 had communalities even less than .30. Usually the low values indicated candidates for further removal before checking the pattern matrix.

Table 14

Communalities of the 34 Items

Item	Extraction	Item	Extraction	Item	Extraction
A3	0,410	B14	0,396	C18	0,401
A4	0,571	B15	0,158	C19	0,415
A6	0,403	B16	0,393	D2	0,395
A8	0,505	B18	0,302	D3	0,614
A13	0,634	B19	0,556	D9	0,344
A20	0,610	B20	0,675	D12	0,616

B7	0,105	C3	0,371	D13	0,525
B9	0,306	C12	0,463	D14	0,481
B10	0,227	C13	0,568	D16	0,245
B11	0,345	C14	0,211	D18	0,638
B12	0,494	C17	0,205	D19	0,534
D20	0,456				

Nor surprisingly, the first EFA demonstrated that Item B7 was not loaded in any of the factors; Item B11, C14, B15, C17 had loadings less than .40; in addition, B11 was cross-loading in two factors. As a result, all the five items above were deleted. The re-EFA showed that Item B10 was the only one, which had a loading less than .40; consequently, it was deleted as well. The final result of EFA was demonstrated in Table 15.

Table 15

Exploratory Factor Analysis Results

Item	Factor			
	1	2	3	4
D12	.795			
C12	.681			
C13	.676			
A13	.628			
C19	.626			
D13	.580			
B16	.486			
D16	.481			
B20		.855		
A20		.748		
D20		.504		

B18	.412	
D18		.804
A4		.711
B19		.698
D19		.670
A8		.653
B14		.584
D14		.579
B9		.570
B12		.569
D2		.566
C18		.533
D9		.513
A6		.494
D3		.734
C3		.611
A3		.589

Extraction Method: Maximum Likelihood.

Rotation Method: Oblimin with Kaiser Normalization.

Factor 1 (see Table 16) describes a toxic or destructive leader whose behaviors affect the followers negatively. Due to his lack of flexibility in front of the unexpected changes, such kind of leader couldn't lead the way out, and most of the time he might cause troubles instead of offering adequate solutions. One thing should be kept in mind, all the items in this factor are the reversed ones, and that is to say, on the other side of spectrum of this dimension, it reflects the leader's coping ability.

For instance, if a leader gets a rating of 5 in the questionnaire, it maximally indicates his toxic behaviors; oppositely, a rating of 1 demonstrates that he is able of getting rid of the emergent situations.

Table 16

Factor 1: Item Summary of Exploratory Factor Analysis with Oblimin Rotation (N=314)

Item	Loading
D12 Each time when the job faced the deadline, my leader got me confused about my work plan.	0.795
C12 Each time when the job faced the deadline, my leader lost his face as if I already failed the subject.	0.681
C13 What bothers me the most about my leader is, he keeps on complaining the negative results instead of moving forward.	0.676
A13 What bothers me the most about my leader is, sometimes he himself could be the troublemaker in our team.	0.628
C19 When the short term strategy has to be changed, my leader gets angry because the things didn't go the way he expected	0.626
D13 What bothers me the most about my leader is, I can't get the point of his speech.	0.580
B16 When the company suffered during the hard time, my leader only cared about his/her personal losses.	0.486
D16 When the company suffered during the hard time, my leader lost his/her vision of the company.	0.481

Factor 2 (see Table 17) depicts cooperative followers who create an ideal working atmosphere, such a working flow appears as the outcome of leader's non-interfering with the tasks of the workers. This dimension is meant to illustrate the ideal state of Daoism in a modern workplace, which favors the teamwork without the interference of the leaders.

Table 17

Factor 2: Item Summary of Exploratory Factor Analysis with Oblimin Rotation (N=314)

Item	Loading
B20 I feel comfortable with the work atmosphere because everyone assists each other with their duties.	0.855

A20	I feel comfortable with the work atmosphere because everything goes with the flow without disrupting.	0.748
D20	I feel comfortable with the work atmosphere because our leader builds the distinctive principles and practices.	0.505
B18	All the difficulties we overcame is due to the carefulness and support among the workmates.	0.412

Factor 3 (see Table 18) outlines the profile of a supportive leader whose goal is to favor the teamwork. Such a moral leader is coincident with the Daoist masters in the communities in which they assist others to reach their goal and aimed to create a harmonious atmosphere.

Table 18

Factor 3: Item Summary of Exploratory Factor Analysis with Promax Rotation (N=314)

Item	Loading
D18 All the difficulties we overcame, is due to our leader has the foresight to tackle the big problem.	0.704
A4 We could accomplish the goal, because our leader facilitated the teamwork to reach the point.	0.711
B19 When the short term strategy has to be changed, my leader attempts to coordinates in void of affecting the whole teamwork.	0.698
D19 When the short term strategy has to be changed, my leader helps us to distinguish between what is merely important and what is imperative.	0.670
A8 It is quiet important for my leader that everyone's voice can be heard.	0.674
B14 There are people who support our leader, because he sacrifices himself for the good of the group.	0.584
D14 There are people who support our leader, because he is always prepared for the near future.	0.579
B9 When it's time to make a decision, my leader trusts more in the group decision.	0.570
B12 Each time when the job faced the deadline, my leader offered his own	0.569

	knowledge to help me through.	
D2	When the work mates had a conflict, my leader helped us to see where went wrong.	0.566
C18	All the difficulties we overcame is due to out leader never let his negative attitude to affect us.	0.533
D9	When it's time to make a decision, my leader indicates first how our works fit into the big picture.	0.513
A6	When we discussed during the meeting our leader waited until everyone showed their opinion before the decision-making.	0.494

Factor 4 (see Table 19) refers to kind of individual follower who has the expertise that enable them to get the work done and capable of adopting the new situations. It represents how a lucid leader to envision his followers. As it's mentioned before, to make leader non-action happen, it requires the followers' efficacy and efficiency in their role-playing. Hence, a well-structured organization and clarified work design would become a prerequisite. Consequently, all the followers would have a clear vision and goal in their works to accomplish.

Table 19

Factor 4: Item Summary of Exploratory Factor Analysis with Oblimin Rotation (N=314)

Item		Loading
D3	My leader like the subordinates who know exactly their role in the team.	0.734
C3	My leader like the subordinates who don't lose their mind before the emergency.	0.611
A3	My leader like the subordinates who can be adaptable to the new team in order to reach the goal.	0.589

Comparing with the pilot study pattern matrix, although Factor 2 and Factor 4 had significantly reduced items, Hair, Anderson, Tatham, and Black (1998, p. 698) claimed that

“good practice dictates a minimum of three items per factor to not only provide coverage of the construct’s theoretical domain but also to provide adequate identification for the construct”.

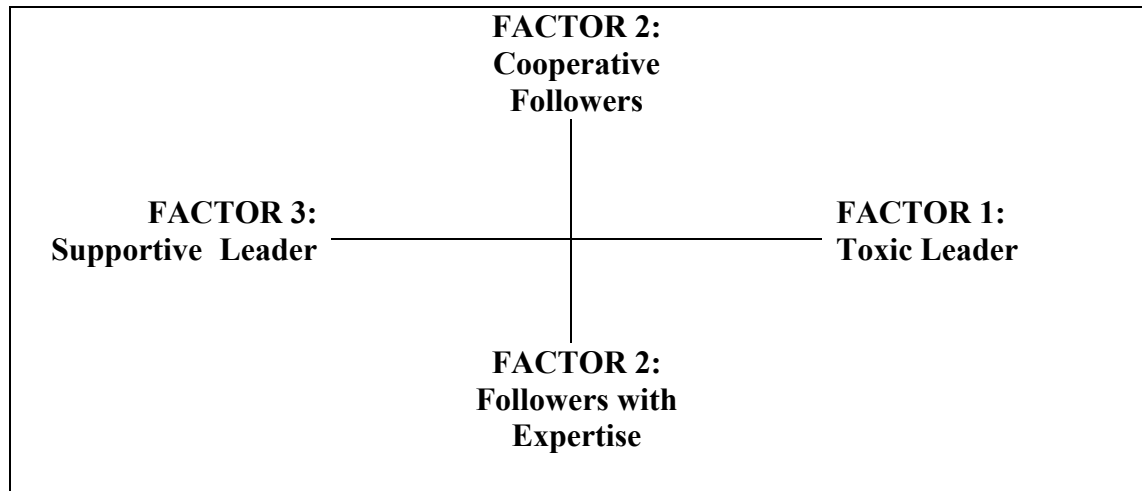


Figure 11. Framework of wu-wei leadership theory

Apart from the deleted items, the retained ones had an identical loading pattern in four corresponding factors comparing to that of the pilot study, except item A4, A6, D20 and B19. However, it made sense in the new pattern, firstly, items A20, B20, and D20 were all under the same question, which was asking the work atmosphere. Secondly, B19 (attempt to coordinate in the void of affecting the whole teamwork) was in line with the Factor 3, therefore, both of them were retained for CFA.

Thus, Item A4 (We could accomplish the goal, because our leader facilitated the teamwork to reach the point.) concerned about teamwork as well as Factor 4, however, it underpinned the effort of the leader, rather than that of the followers. It was similar with Item A6 (When we discussed during the meeting our leader waited until everyone showed their opinion before the decision-making.) that also stressed on leader’s equal treatment to the followers. As a result, they stayed in Factor 3.

In short, after reconsideration of all the conditions above, altogether six items including B7, B11, B10, B15, C14 and C17 were deleted, the 34 items retained in the pilot study were further reduced to 28 for factor analysis at this stage. Seem from Figure 11, the four factors demonstrated an integrated framework of wu-wei leadership theory, which put all three elements leader, follower and environment into consideration.

To test the eligibility of the scale, the Kaiser-Meyer-Olkin (KMO) value and Bartlett's Test of Sphericity were calculated. KMO= 0.917 and Bartlett's Test of Sphericity was significant [$\chi^2=4054.312$, $df = 378$; $p < 0.01$]. The total explained variance as a result of the re-performed EFA with 4 factors was 59.78%, which fit into the 50%-60% range.

Reliability and Validity

Reliability

Internal Consistency Reliability. The Cronbach's Alpha of the scale with 28 items was .924; the dimension subscale had Coefficient Alpha calculated due to the variables reduction. All of the four factors had a coefficient Alpha over .70. To be more specific, Factor1: Toxic Leader .925. Factor2: Cooperative Followers .901, Factor3: Supportive Leader .912, Factor 4: Followers with Expertise: .881

Evidences of Validity

Content validity. "Content and face validity reflect the extent to which a construct is translated into the operationalization of the construct, evidence of face validity is provided from a post hoc evaluation that the items in a scale adequately measure the construct, while assurances of content validity are based upon a priori theoretical, item generation and judging efforts." In this case, two experts in the field of leadership were asked to examine the translation validity during the item pool generation procedure and after the item trimming.

Convergent validity was estimated among item measures. High loadings on a factor would indicate that they converged on the latent construct; it suggested a standardized loading estimate should be .5 or higher, in this case, all the remained factor loadings were statistically significant. Moreover, discriminant validity can be established if the average variance extracted (AVE) value of the factor in question (wu-wei leadership measure) was great than the squared correlation between that factor and another factor (in this study, authentic leadership)(Walumbwa et al., 2007). The average variance extracted when all variables were included in the same equation was .504.

Criterion Validity of the ILQ was demonstrated by its correlation with the Authentic Leadership Questionnaire (ALQ). As it was shown (see Table 20), the four dimensions of the wu-wei leadership were significantly correlated with the four dimensions of the ALQ.

Table 20

Factors' Means, Standard Deviation, and Correlations (N=616)

Variables	M	SD	1	2	3	4	5	6	7	8
1.Toxic Leader	24,0828	6,4432	1							
2.Cooperative Followers	15,2354	3,4303	,324**	1						
3.Supportive Leader	37,0942	9,1854	,668**	,466**	1					
4.Followers with Expertise	12,3458	2,3141	,253**	,257**	,367**	1				
5.Relational Transparency	17,6607	4,0825	,599**	,385**	,726**	,262**	1			
6.Internalized Moral	14,2338	3,23506	,548**	,350**	,697**	,244**	,704**	1		
7.Balanced Processing	9,9545	2,71782	,472**	,310**	,690**	,214**	,612**	,651**	1	
8. Self Awareness	13,1218	3,75638	,576**	,361**	,785**	,246**	,694**	,722**	,737**	1

Note. ** Correlation is significant at the 0.01 level (2-tailed).

Confirmatory Factor Analysis

To test the factorial invariance, firstly, CFA models should be used to fit the Chinese and Spanish samples separately, and the meaningful and parsimonious model that fitted data well would be defined as the baseline model for each group. It was noted that post hoc modifications to models should be done sparingly and only when the modifications were theoretically and practically plausible (Jackson, Gillaspay, & Purc-Stephenson, 2009). As a result, the Spanish group CFA modification indices showed that the item D9 and A13 were problematic in loadings ($< .40$), it suggested a further deletion to improve the model fit.

Consequently, only 26 items were remained for the final stage of CFA. The two baseline models (see Figure 11 and Figure 12) had the same four factors with the same pattern of fixed and free factor loadings. However, to improve model fit, couples of error covariances were specified in both models: three error covariances Cov (e1, e2), Cov (e13, e21) and Cov (e16, e23) were specified in the baseline model for the Chinese sample, and another four error covariances Cov (e13, e21), Cov (e17, e18), Cov (e16, e19) and Cov (e6, e7) for the Spanish sample. Wang and Wang (2012, p. 212) claimed, “The baseline models of the different groups that will be integrated into the configural model must be similar, but are not necessary to be completely identical”.

To evaluate structural equation models, various indices have been developed. Mplus software provides several best-known indices, for instance:

Root Mean Square Error of Approximation (RMSEA), which accounts for the error of approximation in the population for a known covariance matrix. The RMSEA, which the upper confidence interval should not exceed .10, with a value less than .05 indicates good fit, whereas values between .08 to .05 indicating mediocre fit.

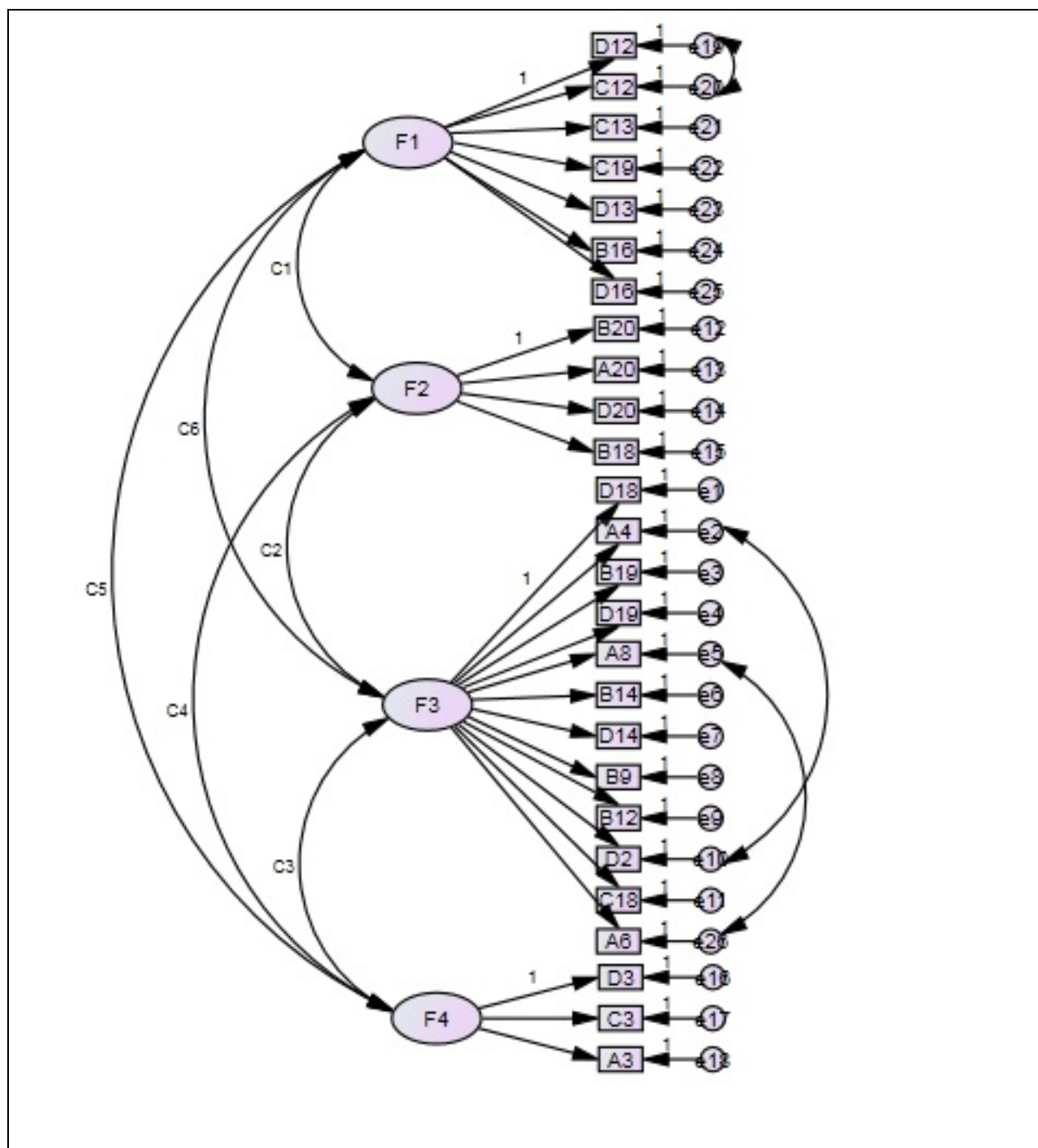


Figure 11. Baseline model: Chinese sample

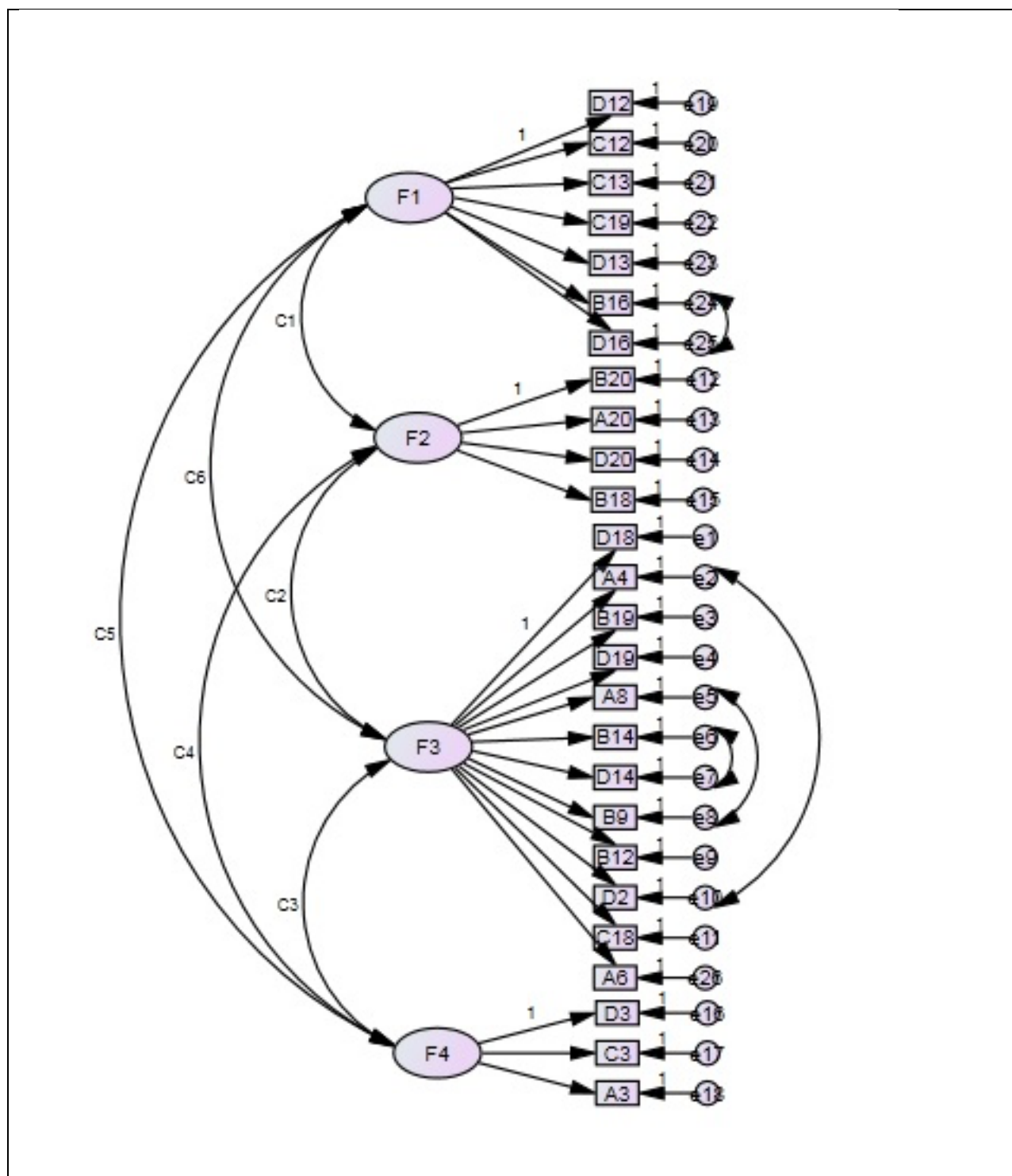


Figure 12. Baseline model: Spanish sample

P value of Close Fit, this measure provides is a one-sided test of the null hypothesis is that the RMSEA equals .05, what is called a close-fitting model. When RMSEA is greater than .05, if the p is greater than .05 (i.e., not statistically significant), then it is concluded that the fit of the model is “close”, otherwise, with a p value less than .05, the model fit is worse than close fitting.

The other indices including Comparative Fit Index (CFI) and Tucker-Lewis Index (TLI) with values close to 1.00 indicate a very good fit. A value of .90 is considered acceptable.

At last, Standardized Root Mean Square Residual (SRMR), which is an absolute measure fit and is defined as the standardized difference between the observed correlation and the predicted correlation. A value less than .08 is generally considered a good fit. (Bollen & Long, 1993; L. Hu & Bentler, 1999)

Goodness-of-Fit Results of Baseline Models: Chinese and Spanish

The results of the two baseline models showed that the 26 items are highly loaded with their underlying factors in the two samples, both models fit data very well. The model fit indices for Chinese sample are: RMSEA =0.050, 90% CI=(0.038, 0.062), close-fit test P-value = 0.466, CFI = 0.933 TLI = 0.925, and SRMR = 0.058. The corresponding model fit indices for Spanish are: RMSEA =0.049, 90% CI=(0.036, 0.061), close-fit test P-value = 0.553, CFI = 0.919, TLI = 0.909, and SRMR = 0.062. The baseline models fit indicated that the 26 items measure the theoretically designed constructs very well in each of the populations under study.

Factor Relationship Results

The following step would be statistically testing the configural model. More detailed factor loadings and correlations were shown below (see Table 21 and Table 22).

Table 21

*Confirmatory Factor Analysis and Factor Correlation Results of the Chinese Group
(N=149)*

Item	Factor Loadings			
	1	2	3	4
D12	0.667			
C12	0.666			
C13	0.729			
D13	0.624			
C19	0.509			
D13	0.624			
B16	0.655			
B20		0.736		
A20		0.798		
D20		0.786		
B18		0.644		
D18			0.774	
D2			0.686	
A4			0.715	
A8			0.680	
B19			0.746	
A6			0.554	
B14			0.614	
B12			0.741	
D14			0.776	
B9			0.603	
A8			0.680	
C18			0.666	
A3				0.868
D3				0.767
C3				0.695

Factor Intercorrelations				
Factor	1	2	3	4
1	1.000			
2	0.755	1.000		
3	0.726	0.738	1.000	
4	0.3405	0.525	0.435	1.000

Note. All parameter estimates shown are statistically significant ($p < .001$)

Table 22

Confirmatory Factor Analysis and Factor Correlation Results of the Spanish Group (N=152)

Factor Loadings				
Item	1	2	3	4
D12	0.700			
C12	0.585			
C13	0.752			
D13	0.773			
C19	0.610			
D13	0.496			
B16	0.571			
B20		0.727		
A20		0.617		
D20		0.838		
B18		0.375		
D18			0.800	
D2			0.576	
A4			0.701	
A8			0.794	
B19			0.674	
A6			0.679	

B14	0.562			
B12	0.780			
D14	0.541			
B9	0.626			
A8	0.794			
C18	0.666			
A3				0.453
D3				0.940
C3				0.570
Factor Intercorrelations				
Factor	1	2	3	4
1	1.000			
2	0.765	1.000		
3	0.412	0.489	1.000	
4	0.323	0.339	0.355	1.000

Note. All parameter estimates shown are statistically significant ($p < .001$)

Multi-Group First Order Confirmatory Factor Analysis Results

Configural Model Test Results

To test the configural invariance, the two baseline models were combined into a multi-group model, which also referred to as the totally free multiple group model (TF)(Hair et al., 1998, p. 760), because the same number of factors and the same pattern of fixed and free factor loadings were specified in each of the groups, it became the baseline model for comparison.

The results of the configural model indicated that the model fit data very well: RMSEA = 0.050, 90% CI = (0.041, 0.058), close-fit test P-value = 0.522, CFI = 0.927, TLI = 0.918, and SRMR = 0.060. The overall model fit $\chi^2 = 793.540$, which was contributed by the Chinese and

Spanish baseline models ($\chi^2 = 387.094$ and $\chi^2 = 406.446$, respectively).

Weak Measurement Test Results

Based on the 6 stages of multi-group modeling(Hair et al., 1998; Wang & Wang, 2012), once the configural model was confirmed, a series of hierarchical tests would be conducted to test the measurement invariance followed by metric invariance, scalar invariance, factor covariance invariance, factor variance invariance, and finally the error variance invariance. It was of importance that each stage had an add-on constraint to accomplish before moving to the next one. As the configural model was confirmed, it was time to test the metric invariance (weak measurement invariance).

Weak measurement invariance was defined as invariance of factor loadings across groups(Wang & Wang, 2012, p. 224). To compare the factor means for the Chinese and Spanish groups, it was necessary to constrain the factor loadings to be equal across groups. That was to say, it must impose equality constraints on the intercepts of the observed variables across the two groups. It was the minimum restriction required for a valid comparison of the two groups' means. The fit indices of weak measurement invariance were: RMSEA =0.053, 90% C.I.=(0.045, 0.061), close-fit test P-value = 0.267, CFI = 0.913, TLI = 0.906, and SRMR = 0.083.

The most frequently used approach to testing if factor loadings were invariant across groups was the LR test, which was based on χ^2 difference between the restricted model and the unrestricted configural model. In this case, the chi-square difference was $855.187 - 793.540 = 61.647$, with 22 degrees of freedom and a p-value of $p = .00$, which was statistically significant (see Table 23). It could conclude that the factor structure for the Chinese group differed from that of the Spanish one. It also indicated that there was no need for the further hierarchical tests.

In spite of the high factor loadings in each group indicated the convergent validity,

however, the average variance extracted (AVE), which was computed as the total of all squared standardized factor loadings divided by the number of items, might explain the failure of strict measurement. AVE is a summary indicator of convergence that is calculated as the mean variance extracted for the items loading on a construct. “An AVE of less than .5 indicates more error remains in the items than variance explained by the latent factor structure imposed on the measure”(Hair et al., 1998, p. 709). In this case, an AVE measure was computed for each latent construct of both groups. It turned out that the Chinese group, which four dimensions had an AVE of .41, .56, .48 and .62; whereas the Spanish group had corresponding AVEs of .40, .42, .42 and .47. It was clear that the Spanish group didn't pass the AVE criterion. It might cause the metric invariance failed.

Table 23

Measurement Invariance Tests for Chinese and Spanish Groups

Model Tested	Model Fit Measures					Model Differences		
	χ^2	df	p	REMSEA	CFI	$\Delta\chi^2$	Δdf	p
Separate Groups								
Chinese sample	387.09	290	.000	.050	.93			
Spanish sample	406.45	289	.000	.049	.92			
Configural Invariance	793.54	579	.000	.050	.93			
Metric Invariance	855.19	601	.000	.053	.91	61.65	22	.00

Independent Sample T-test of Test-Format Difference.

As it was mentioned earlier, the main study utilized pencil-paper and online format to

collect the data. All the Chinese participants (N=311) responded the questionnaire online, however, the vast majority of Spanish participants (N=263) utilized the pencil-paper method. Put the culture background aside, there was a big difference in data collection method, even though the two data collection methods had the same questionnaire contents. To see whether a difference between two data collection methods an independent sample t-test was done.

The result of the Leven's test for equality of variances indicated that the online and pencil-paper format had equal variances with $F = .117$, $P = .732$ (see Table 24). Furthermore, when equal variances assumed, the t-test result (see Table 25) showed that the difference between two data collection methods was significant ($t = 3.266$, $df = 572$, $P = .001$).

Table 24

Data Collection Statistics

Test Format	N	Mean	Std. Deviation	Std. Error Mean
Online Test	311	87.222	16.853	.956
Pencil-Paper	263	82.700	16.133	.995

Table 25

Independent Sample T-Test of Test Format Differences

		Levene's Test for		t-test for Equality of Means			
		Equality of					
		Variances					
Score		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference
Equal	variances	.117	.732	3.266	572	.001	4.522
assumed							1.385

Equal variances not assumed	3.278	563.2	.001	4.522	1.380
--------------------------------	-------	-------	------	-------	-------

Summary

Despite the acceptable Goodness-of-Fit indices of each group provided the basis for further multi-group factor analysis; it was obvious that chi-square difference test between the configural and metric invariance was statistically significant, which prevented the next step group comparison. Consequently, the absence of weak measurement invariance across groups indicated that the observed indicator variables measure different constructs or factors in different groups. The statistical failure of the model assessment might result from either the theoretical construct or instrument development procedure, or it simply proved that the concept of wu-wei had a culture or philosophical difference between Chinese and Spanish. A more depth-analysis would be presented in the discussion part.

CHAPTER 6

DISCUSSION

With the ultimate aim of developing a reliable and valid instrument to measure the Daoist leadership known as wu-wei, an extensive literature review of western leadership studies was conducted first; it outlined a basic framework of contemporary leadership researches, which helped to construct a new leadership theory that was mainly based on a philosophical and religious notion of Daoism. This chapter would discuss the importance of why wu-wei should be recognized as a brand new leadership theory that differentiated itself from other eminent western ones, then the instrument development and its evaluation would be included. Finally, it would touch on the study conclusions and limitations.

Collectivism Versus Individualism

Brooks (2012) described cultures as emergent systems in which no single person embodies all the traits of a particular culture, however, “out of the actions and relationship of millions of individuals, certain regularities do emerge. Once those habits arise, the future individuals adopt them unconsciously” (p.110). Since Hofstede (1980)’s study on work-related values, an abundant of cross-culture research have proved the cultural differences in interpersonal relations, attitudes, and perception and cognition, etc.(Kagitçibaşı & Berry, 1989). Insofar as the culture factor explicitly explained the organizational behavior differences, the

conceptions of collectivism and individualism were assumed to be the underlying variables, which also influenced on personality (Rhee, Uleman, & Lee, 1996; Triandis, 1989; Triandis & Suh, 2002).

Until recently, there have been studies that showed collectivism to be a significant predictor of organizational citizenship behaviors (Dávila de León & Finkelstein, 2011; Finkelstein, 2012). It might be attributed to the fact that people living in collective culture have the inclination to “give priority to in-group goals, to focus on context more than the content in making attributions and in communicating” (Triandis, 2001). As the collectivism promoted the cooperation and productivity on one hand, individualism, on the other hand, was proved to encourage creativity (Goncalo & Staw, 2006; Rinne, Steel, & Fairweather, 2013).

This collectivism versus individualism trend has been conceptualized as idiocentric-allocentric at the individual level (Kagitçibaşı & Berry, 1989; Triandis, Chan, Bhawuk, Iwao, & Sinha, 1995), however, regarding to the leadership, this distinction could be expressed as the contrast between eccentric and egocentric.

Egocentric leader quite often over-rate themselves, they are proud of their status and achievement. By contrast humble leaders, again and again, under-rate themselves, and they are viewed as eccentrics. Another way of talking about it is the difference between me as center and me as periphery, launched, for instance, in Canada by a psychologist, Low (1992). Allocentric or community minded are two other terms used to highlight this comparison that has shaped this research and main findings summarized in the previous.

In the philosophical Daoism’s sense, such a perspective represented a standpoint of how Daoists see their relationship with the universe. At a personal level, that worldview embodied in the Chinese vein has been unconsciously transforming us how we interact and commune with

others. According to the study of Na, Kosinski, and Stillwell (2015), the individualism-collectivism had culture differences even in social network. They further found that users in individualistic cultures had more egocentric networks than users in collectivistic cultures.

In addition, the limited language used by Laozi and Zhuangzi in Eastern philosophy, which described by Allinson (2007) as the art of circumlocution, together with Western philosophy have demonstrated that language place limits on our thinking. The difference is that Western philosophy marks out what can say and what cannot be said, while Eastern philosophy, especially Daoism, claims paradoxically that we can, and we must transgress those limits. When Dao brings us to the wider universe, that “kinship lying beyond our grasp fills us with the sense of awe”. Back to the leadership study, a qualitative study, for example, showed that “national language is an important discourse affecting an individual’s action of leadership, moreover, it is argued to be setting boundaries to an individual’s sense-making of leadership through its fundamental influence on an individual’s conversational repertoire”(Jepson, 2010).

Finally, It is Daoism that shapes the mind of Chinese in cosmology, the yin-yang and five elements indicate how “*all things*” (wan-wu,万物) interact and intertwine dynamically. The spirit of constantly changing lies in Daoist doctrine on which it influences individual’s behavioral pattern during centuries. There was no surprise that the way how Chinese and Spanish saw wu-wei was quite different. After all, in the Western world where rationale dominates, the paradox of Dao seemed too cryptic to comprehend. The current study result might draw the conclusion that the philosophy of non-action serving as a kind of action contra strikes the dichotomy of leading/non-leading.

Passive Mode of Leadership: Wu-Wei VS. Laisser-Faire

Back in 1776, the economist Adam Smith shocked the world by saying that the governments should not do anything but just leave people alone to buy and sell freely among themselves, that known as “invisible hand” would guide the markets to positive outcomes. He further explained that “a simple system of natural liberty, in which the government would no longer have the obligation of overseeing the industry of private people, and of directing it towards the employments most suitable to the interest of the society, would evolve of its accord and left the people free to pursue his own interest his own way...” The spirit of this economic liberalism has offered the use for reference to the political thought known as “laissez-faire”, which implies to “the practice or doctrine of noninterference in the affairs of others, especially with reference to the individual conduct of freedom of action”.

However, the non-intervention doesn't mean that government will disappear, instead, “it would be limited to three major functions: to protect the society from the violence and invasion, to guarantee the social justice, and finally to maintain certain public works and institutions” (Adam. Smith, 1776, p. 651; Dorn, 1997; 1998, p. 110).

From many aspects, the doctrines of laissez-faire sound a lot like the principle of wu-wei. Laozi, which was written more than two millennia before Smith's *Wealth of Nations*, pointed out that “people will of themselves be transformed as long as I do nothing”(ch 57,我无为而民自化). The ideal state in DDJ as discussed before was “one in which the usual apparatus of government has been reduced to a minimum, and the sage ruler governs with minimal interference in accordance with the Dao”. It was obvious that “both views presuppose a natural order which is beneficial to us if we act in beneficial to us if we act in harmony with it”(McCormick, 1999).

The conceptual similarities, however, often misleads people to take it for granted that

wu-wei is the oriental version of *laissez-faire*. McCormick (1999) claimed that *laissez-faire* is simply an extension of the doctrine of wu-wei to government policy. In contrast to such overt connections between the Daoist notion of wu-wei and doctrines of *laissez-faire*, Goodfield (2011) argued that “the conceptual comparisons have often been inappropriate.....the normative statements regarding wu-wei rely on pronounced metaphysical assumptions that make Enlightenment concepts of *laissez-faire* conceptually incommensurable”. That was, the hands-off approach of the Laozi heavily relied on “the cultivation of certain desirable states of mind”. In doing so, “the relinquishing of desire results in an ethic of effective non-action or wu-wei”. On the other side, liberal notions of *laissez-faire* policy strategies, which characterized by the invisible hand, were mainly based on self-interest in social amplification of wealth and prosperity.

Overall, it is hard to deny there is overlap in the definition of two terms; however, it is easier to figure out the substantial differences by using a phenomenological metaphor: two men are standing still by the lake, one is fishing and the other one is enjoying the view. The quietness is alike the non-intervention phenomenon of both theories, where their motives are completely different.

Back to the result of CFA, if it were hypothesized that the notion of wu-wei was the exact western version of *laissez-faire*, the study based on a Chinese reading of DDJ would have been shown no difference between the Chinese and Spanish sample, however, as a matter of fact, the result did prove the divergence. The multi-group confirmatory factor analysis result rejected the metric invariance, which meant that the instrument didn’t measure the same structure between two groups.

A. B. Cohen (as cited in Norenzayan, 2016) pointed out “ many psychological processes

are culturally variable, a great deal of this variability has religious origins, with implications for core topics such as cooperation, self-regulation, intergroup conflict and moral psychology, etc.”. If what Cohen declared is true, it might explain why the Chinese and Spanish participants didn’t understand wu-wei in the same way. Put the theoretical construct itself aside, the result might also provide an empirical evidence for the lasting theoretical argument that wu-wei is simply a Daoist’s term of what it’s called *laissez-faire* in western.

Furthermore, the study served as a compliment of leadership studies, which heavily depend on “Western educated, industrialized, rich, democratic cultural samples that represent a thin and often unrepresentative slice of humanity”(Henrich, Heine, & Norenzayan, 2010). The recent CEIBS Leadership Behavior Laboratory study on “How to be leaders in China”, which based on one hundred interviews of senior enterprise managers across China, has revealed that the more effective path to grooming leadership in China is to adopt the War-Field model, which emphasizes the “learning from doing” approach, instead of the Greenhouse Model, which emphasizes systematic classroom-based training.

To be more specific, the organizational leadership of foreign enterprise mainly concentrates on the skills training such as communication, conflict management, and collaboration etc., whereas Chinese private enterprises stresses the importance of “entrepreneurial leadership” that embraces change and risk taking. J. Lee and Li (2016) proposed “versatility is a fundamental trait if a leader is to be effective in an emerging market such as China”. Such a theme of change is also reflected along with the evolution of Daoism.

Instrument Development and Testing

Questionnaire Design

In avoidance of method bias, Weijters, Geuens, and Schillewaert (2009) conducted an

analysis suggesting that the researchers should intent to position measures of the same construct at least six items apart, separated by measures of other constructs using the same or different formats, because the “proximal separation is an effective means of controlling for some method biases, though it may increase the length of the questionnaire which causes fatigue and decrease response rates”(Podsakoff, MacKenzie, & Podsakoff, 2012).

Keeping that in mind, 80 items from eight different concepts were integrated into 20 meaningful questions in the pilot study. Comparing with the pros and cons of different types of scale formats, the study employed one of the most used evaluation formats in leadership research: Likert-type scale, even though “it is also possible that the use of a 5-point scale can create different reactions in different countries. Such country differences may change not only the correlations between the variables but also the slopes and intercepts of the different equations”(Saris & Gallhofer, 2014).

In short, the scale format choice might affect the study result, in the meantime, the items’ combination with each work-related questions might change the meaning of the item itself, which could cause biased responding to the whole sentences. After all, the scale format choice in this study, which aimed to rule out some of the method bias, might also bring the problem to the data analysis.

Language and Translation

The obstacle of the theoretical research on wu-wei did not only lie in the linguistic interpretation of ancient texts, but also in the instrument development procedure. On one hand, the comparative study required the measurement tool to present in both Chinese and Spanish; on the other hand, to reach out as many as potential samples possible, the English version of the questionnaire was also provided. The major concern was the translation among the three

different languages.

In fact, the tool was first developed in English, after the affirmation of the content of the instrument by two leadership study experts; it was later presented to an native English and Chinese speakers who had master degree in Work Psychology of Human Recourses Management in UCM, based on their feedback, the grammatical and semantic correction were done, the questionnaire was then translated both into Chinese and Spanish. Using the back-translation method, an English professor from Northeast Normal University and an Economics professor were asked to reconfirm the clarity of the contexts.

Saris and Gallhofer (2014)acclaimed that “in cross-culture research, a translated request can be perceived differently across countries and language... it has been recommended that researchers compare responses across groups only if the requests can be seen as functionally equivalent”. Normally, the six-stage procedure of multi-group CFA actually is used to test for equivalence across languages and countries. However, “this procedure nearly always tend to lead to rejection of scalar invariance suggesting that the means cannot be compared across countries and often lead to rejection of metric invariance, which means that relationships cannot be compared”.

During a post hoc discussion, a considerable number of Chinese respondents reported that the official Chinese version of Authentic Leadership Questionnaire (ALQ) had numerous awkward wording and asserted that ALQ must be translated from another language. On the contrary, wu-wei questionnaire received fewer complaints according to their online test feedback. It might diminish the influence of latent linguistic barriers that led to the miscomprehension of contexts among Chinese participants.

In conclusion, although this study made great efforts to narrow the language gap, it

couldn't be ignored a bare possibility of different perceptions of the same requests between Chinese and Spanish samples affected how each group responded the questionnaire, which led to the rejection of metric invariance.

Mixed-Mode Data Collection

First of all, the paper-pencil test was presented in three different languages with the same questionnaire layout, so did the online test at the very beginning of the data collection. Consideration into the response rates and costs, a mixed-mode data collection procedure was applied in this study.

More specifically, all the data gathered through the pilot study used a paper-pencil format with the presence of the research, it did increased the response rate, however, the main study employed the mixed mode design, especially the Chinese sample data was all collected online, whereas the Spanish sample had nearly 15% taken the online test.

Due to the Chinese Internet censorship, a great deal of already contacted participants couldn't access to the online questionnaire during the data collection procedure; nonetheless, 39% of Chinese sample finished the online survey via Google till that date. The search and redesign of the alternative instrument took a couple of weeks. At the end, the rest of the Chinese sample data was collected via free online test website SurveyPlant with a different item presentation. Saris and Gallhofer (2014) stated that the lack of process control about how respondent answer the questions could be a major disadvantage of the completely visual paper representation. In this case, Google online test showed all the questions on the screen at the same time, "respondent could skip questions or answer questions in a standard way without giving due diligence for the specific characteristic of each question". Instead, SurveyPlant only offered the option to demonstrate the questions one by one; respondent could only pass to the next question once they

answered the present one.

Furthermore, Saris and Gallhofer (2014) highlighted the possibility of mode effects could be the disadvantage of mixed-mode data collection and suggested pilot studies were needed. He and his colleague conducted a comparative study of Eurobarometer using telephone and face-to-face interview, significant differences between the methods were found (Saris & Kaase, 1997). Oppositely, the later study dealing with election done by Voogt and Saris (2003) didn't find mode effects comparing mail and telephone interviewing.

In the main study, the t-test result of two data collection methods indicated the significant differences. It was probably to say that the unbalance of the data resources gained by the mixed-mode data collection might cause the failure of the metric invariance in this study, rather than the culture difference itself.

Sampling and Population

Convenience sampling method was used in the pilot and follow-up study; all the participants were reached out via their professors from different universities. To increase the respond rates, each test occurred during their class under the supervision of their course corresponding professors.

The composition of the main study samples was more complex. The whole Chinese sample data was collected via online test. Using the snowball sampling method, the author used a small pool of initial informants to nominate especially through his social networks. Later on, all his contacts sent the test links to their own acquaintances.

However, only partial of the Spanish data was obtained by this method, the rest of the data collection utilized the convenience sampling and simple random sampling techniques. In this case, an important portion of the participants was student who took the psychology course in

UCM. Others were strangers whom the author met on the different university campus.

Despite the snowball sampling is considered as a non-probability sampling technique that contravenes many of the assumptions supporting conventional notions of random selection and representativeness(Atkinson & Flint, 2001, p. 1044). A diverse set of initial informants could avoid its weakness. It could be seen from the demographic results that the respondents came from 16 different sectors. The acceptable reliability of the measurement also indicated the sample heterogeneity.

Here comes the doubt, the exploratory factor analysis in the pilot study was completely based on Chinese sample, put the Spanish group in the main study aside, the statistics index of confirmatory factor analysis in Chinese group proved the latent construct of wu-wei leadership, even though the multi-group CFA rejected the metric invariance. Seen from the other side, the population factor might be the key to influence the result. As Nisbett (2003) said that if people really did differ in their systems of thought, their worldviews, and cognitive processes...it would be inevitable to use different tools to understand the world.

In short, it was very difficult to know the accurate source of the response differences, what preventing the study from further SEM analysis could stem from the “measurement errors, cognitive processes, or substantive differences between countries or a combination thereof”(Saris & Gallhofer, 2014). Notwithstanding, it also suggests that in fields in which little research has been done, less stringent standards should be acceptable than in areas in which well-developed theory was available”(Bollen & Long, 1993; Stevens, 2009, p. 364). After discussions about almost every step of instrument developing procedure, the rejection of the metric invariance might simply due to the culture difference; in other words, the philosophical and religious differences might build a different mindset that keeps western people from understanding the

concept of wu-wei the same way as the Chinese do.

Conclusion

As Allinson (2007) summarized “where Western philosophy ends, with the limits of language, marks the beginning of Eastern philosophy”. Wu-wei the core concept of Laozi’s rulership treatise has not caught as much as attention along with the prosperity of Western-dominated leadership theories. Kellerman (2012) stated that “the explosive growth of the 'leadership industry' is based on the belief that leading is a path to power and money, a medium for achievement, and a mechanism for creating change”, however, this situation has been changing since the scholars started to searching for something that philosophically deeper than the money-driven materialism. Such an idea has led them back to the basics by asking what the real leadership is.

The current study had started with the attempt to the answer that question by quoting what Laozi said:” the real ruler, people even don’t know his existence”. To correct the misunderstanding that wu-wei meant doing nothing, this study conducted a study comparing of Eastern and Western research on Daoism and leadership theories, then constructed a theoretical framework in modern management language that made the further empirical study on Daoism leadership being operational.

The four-factor construct of wu-wei: toxic leader, supportive leader, cooperative followers, and the followers with expertise are all well documented by the latest leadership study trend.

For instance, the supportive leader and his coping ability were coincident with the new definition of leader suggested by Campbell and Radford (as cited in S. Lewis, 2016) that is “the

ability to lead is about standing back from the traditional view of leading”, the real leader should be resilient in front of the complexities of a situation, and “be supportive others in recognizing and grappling the ethical dilemmas involved in facing difficult decisions”, and “staying true to his own core values”. On the other side, the toxic or destructive leadership has just begun to catch the mass media’s attention recently, since the new world order started to change under regional turbulence and uncertainty. Don’t even mention the narcissistic new American president Mr. Trump who has been doubted for his psychological motivations and mental state by numerous psychologists and psychiatrist (Marano, 2017). Hence, other two factors the cooperative followers and followers with expertise are in line with Hackman’s (2009) leading team theory and Csikszentmihalyi’s (2008) flow theory.

Despite of the dissatisfying result of the multiple-group confirmatory factor analysis, the attempt at cross-culture comparison could help the people with different culture background to understand each other better. The religious Daoism together with Buddhism in China once again demonstrated to the world that we didn’t have to believe in the same God, as well as leadership concept. The result of the study indicated that the elusive concept of wu-wei might be understood in a different way between the Eastern and Western. It is not surprising that even the Western leadership studies has already shown that universal behavioral approaches of leadership might not be valid.

With the goal to help people to better understand the eastern philosophical paradox and widened the spectrum of current leadership studies. The current study could be further improved by transcending the limitations below.

Limitations

Since the current study was exploratory in nature, there were several limitations.

1. The absence of the previous empirical studies has made the theory constructing completely based on extensive literature review. The linguistic obstacle did prevent the eastern philosophy scholars from reaching a consensus on translation and interpretation of Daoist classics, but also indirectly limited the contents of the theory.
2. The second limitation of this study was the sampling method. A convenient sampling method limited the author to reach an ideal target group. It happened to the comparative groups in the main study. The majority of the participants from Spanish group was not full-time employees, whereas only a few of Chinese participants that had less working experiences.
3. The sample population in the main study between two groups had a distinctive age gap. In addition, the Chinese group had more working experience significantly than the Spanish one.
4. This study didn't conduct the test in an alternative format to prove the parallel forms reliability. While test-retest couldn't be done after the main study.
5. With respect to responding format, the author designed a multi-option format in order to avoid of traditional testing format bias in the pilot study; however, some of the questions might change the meaning when it combined with the items. That might cause the participant misunderstood.

Implications and Future Research

Implications for Leadership Theory Studies

In a world where the western leadership theories rule, there would never be a moment like right now that required the academic diversity to understand the emerging superpowers such as China in the economy or Islamic State in terrorism. Back to the basics, the concept of wu-wei has its root in philosophical and religious Daoism. Its theoretical constructing and measurement developing have multiple implications both for eastern philosophy study and western leadership

field. At this point, this section would discuss how the study could be applicable to leadership theory and future research.

It's been decades since wu-wei was discussed as the equivalence of the western *laissez-faire* in philosophical literature; however, it's been even centuries that it was rendered as a way of rulership in Chinese history. Even though "there has never been an alternative political model other than the emperor(Johnson, 2016)", the influence of Daoism started at the very beginning of the Chinese civilization, especially the Huang-Lao school.

There was a powerful foundation myth that China began in a great flood about 4000 years ago, Huangdi (Yellow Emperor) who himself was a Daoist abdicated his throne to Yao for his attribution to flood control, Yao later passed his power to the founder of China's first dynasty, the Xia. Until recently, scientists just found evidence that the historical flood was real.(Kaplan, 2016)

Seen from that tale, Daoism has played a central role in Chinese life for a long time; however, the state's official atheism has made it impossible to revitalize over the past 30 years. In addition, the complexity of Daoism has prevented the scholars and researchers from building an operational construct to integrate wu-wei leadership into the modern society.

So far, more studies have been discussed from the philosophical and religious perspective on how wu-wei would service theoretically as a moral concept (Beng, 2013; Cheng, 2004; Dorter, 2014; Karyn. Lai, 2007), a way of self-cultivation(Prycker, 2011; Singh, 2014), or finally a type of rulership(Ames, 1981b). Nevertheless, few of sound empirical studies have even been done since then. For instance, a Daoism-oriented model of leadership was built on the western traits theory(Bai & Robers, 2011); Slingerland(2003) did categorize wu-wei into behavioral and cognitive aspects from the Daoist classical texts. L. Wen and Hwang (2008) conducted a study

on the application of Laozi's thoughts on education leadership and management.

On one hand, Daoist philosophy has traditionally been symbolized as water, which represents tolerant, yielding, permissive, withdrawing and receptive. Ames (1981a) argued, "the 'feminine' interpretation of Daoism in individual, social or political activity does a serious violence to its original intentions and is inconsistent with any coherent interpretation of the Laozi's philosophical system". Laozi said, "the weak vanquishes the strong, and the soft vanquishes the hard, there is no one in the world who does not understand this principle"(DDJ Chapter 78). It was of importance that Laozi was not "advocating that feminine-inspired techniques be employed to achieve the masculine-inspired enterprise of political control. Rather, it pursued both a personal and a political ideal that reconciled the tension of opposites in sustained equilibrium and harmony"(Anonymous, 2001).

The current research has an attempt to change the mindset that passivity always means negativity. In positive terms, the principle of wu-wei advocated that one should act spontaneously, in a way that without striving or conscious will. There was a Chinese old saying that the water could carry the boat, but it also could turn it over. Wu-wei as a way of ancient rulership shouldn't be stressed its importance on the behavioral passivity, but cognitive strength in goal-setting, self-regulation, resilient, etc.

On the other hand, as Brooks (2012) described "modern society has created a giant apparatus for the cultivation of the hard skills, while failing to develop the moral and emotional faculties down below". It just happened to most of the western leadership theories, which heavily concentrate on training and formation the potential candidates' leading skills and evaluating their effectiveness simply by economic gains. At this point, wu-wei as a leadership theory is more than the overlapped stereotype of *laissez-faire*. It embraces something so much bigger: "de"

(Virtue), despite of that both Daoism and Confucianism underpinned the morality as a key factor for rulers.

Finally, Ames (1981a) pointed out that the real barrier in any attempt to give a coherent account of Daoist philosophy was its ambiguous use of language. Hence, the attempt to transform the elusive Daoist terminology into a workable management language, which has made the current research more valuable. Furthermore, It has built up a framework that integrates the three fundamental leadership elements: leader, follower, and environment into a dynamic construct.

It could help the western leadership scholars and researchers to see how Chinese understand what is “lead” from a wider perspective and make it possible to compare with the western leadership theories.

Future Research

First of all, the conceptual complexity as it is, the future research should focus on amplifying the dimensions of the instrument since the current study didn't cover as much as its religious aspects.

Secondly, to improve the reliability and validity of the measurement, it would be better add up more items to the current two dimensions that only had three and four variables, respectively.

Thirdly, more empirical comparable studies should be done among wu-wei leadership and other mainstream leadership theories to demonstrate its uniqueness.

Lastly, the theory assumed to bolster the teamwork and individual's motivation; meanwhile, it should increase cooperation and coordination among employees. In this sense, it suggests that wu-wei as a leadership theory should be positively related to individual job

performance, employee's retention, job satisfaction, and encourage more individual's citizenship behaviors, etc. More empirical studies should be conducted to prove these hypotheses

References

- Aasland, M. S., Skogstad, A., Notelaers, G., Nielsen, M. B., & Einarsen, S. (2009). The prevalence of destructive leadership behaviour. *British Journal of Management*, 21(2), 438. doi:10.1111/j.1467-8551.2009.00672.x
- Ackerly, B. A. (2005). Is liberalism the only way toward democracy? Confucianism and democracy. *Political Theory*, 33(4), 547-576. doi:10.2307/30038440
- Adam. Smith. (1776). *The wealth of nations* (pp. 1130). Retrieved from <http://www.amazon.es>
- Adams, J. S. (1963). Toward an understanding of inequity. *Journal of Abnormal and Social Psychology*, 67(5), 422. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/614252366?accountid=14514>
- Adams, J. S., & Jacobsen, P. R. (1964). Effects of wage inequities on work quality. *The Journal of Abnormal and Social Psychology*, 69(1), 19-25. doi:10.1037/h0040241
- Adams, J. S., & Rosenbaum, W. B. (1962). The relationship of worker productivity to cognitive dissonance about wage inequities. *Journal of Applied Psychology*, 46(3), 161-164. doi:10.1037/h0047751
- Aitken, P., & Higgs, M. (2010). The change leadership context. In M. Higgs (Ed.), *Developing change leaders: the principles and practices of change leadership development*. UK: Oxford: Butterworth-Heinemann.
- Al-Rodhan, N. R. F. (2008). *Emotional amoral egoism: A neurophilosophical theory of human nature and Its universal security implications*. Zurich LIT.
- Allen, T. D., Eby, L. T., Poteet, M. L., Lentz, E., & Lima, L. (2004). Career benefits associated with mentoring for protégés: A meta-analysis. *Journal of Applied Psychology*, 89(1), 127-136. doi:10.1037/0021-9010.89.1.127
- Allinson, R. E. (2007). Wittgenstein, Lao Tzu and Chuang Tzu: The art of circumlocution. *Asian Philosophy*, 17(1), 97-108. doi:10.1080/09552360701201247
- Allport, G. W., & Odbert, H. S. (1936). Trait-names: A psycho-lexical study. *Psychological*

- monographs*, 47(211).
- Ames, R. T. (1981a). Taoism and the androgynous ideal. *Historical Reflections/Réflexions Historiques*, 8(3), 21.
- Ames, R. T. (1981b). "Wu-wei" in "The Art of Rulership" Chapter of "Huan Nan Tzu": Its sources and philosophical orientation. *Philosophy East and West*, 31(2).
- Anonymous. (2001). Laozi. Retrieved from <https://plato.stanford.edu/entries/laozi/>
- Anonymous. (2004). Oroville Chinese temple. Retrieved from <http://dpg.lib.berkeley.edu/webdb/oroville/orovilleo?ObjName=&Location=&page=2>
- Anonymous. (2009). Religions: Gods and spirits. Retrieved from <http://www.bbc.co.uk/religion/religions/taoism/beliefs/gods.shtml>
- Anonymous. (2016). Equanimity. Retrieved from <http://www.dictionary.com/browse/equanimity>
- Anonymous. (2017). Equanimity. Retrieved from <https://en.wikipedia.org/wiki/Equanimity>
- Ariani, D. W. (2012). Leader-member exchange as a mediator of the effort of job satisfaction on affective organizational commitment: An empirical test. *International Journal of Managment*, 29(1), 46. Retrieved from
- Ariely, D. (2011). *The upside of irrationality: The unexpected benefits of defying logic at work and at home*. Retrieved from <http://www.amazon.es>
- Atkinson, R., & Flint, J. (2001). Accessing hidden and hard-to-reach populations: Snowball research strategies. *Social Research Update*, 33.
- Augustin, B. (2011). Daoism and Daoist art. Retrieved from http://www.metmuseum.org/toah/hd/dao/hd_daoi.htm
- Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, 16(3), 315-338. doi:10.1016/j.leaqua.2005.03.001
- Avolio, B. J., Walumbwa, F. O., & Weber, T. J. (2009). Leadership: current theories, research, and future directions. *Annu Rev Psychol*, 60, 421-449. doi:10.1146/annurev.psych.60.110707.163621
- Bakan, J. (2006). Corporate psychopaths. Retrieved from <http://www.ogiek.org/indepth/corp-psycho.html>
- Banai, M., & Reisel, W. D. (2007). The influence of supportive leadership and job

- characteristics on work alienation: A six-country investigation. *Journal of World Business*, 42(4), 463-476. doi:10.1016/j.jwb.2007.06.007
- Barboza, D. (2010). China passes Japan as second - largest economy. Retrieved from http://www.nytimes.com/2010/08/16/business/global/16yuan.html?pagewanted=all&_r=0
- Barrett, N. F. (2011). Wu-wei and flow: Comparative reflections on spirituality, transcendence, and skill in the Zhuangzi. *Philosophy East and West*, 61(4), 679-706.
- Barrett, T. H. (1996). *Taoism under the T'ang: Religion and empire during the golden age of Chinese history*. London: The Wellsweep Press.
- Bass, B. M., & Steidlmeier, P. (1999). Ethics, character, and authentic transformational leadership behavior. *The Leadership Quarterly*, 10(2), 181-217. doi:10.1016/S1048-9843(99)00016-8
- Bass, B. M., & Stogdill, R. M. (1990). *Bass & Stogdill's handbook of leadership*. New York: NY: The Free Press.
- Bauer, T. N., & Green, S. G. (1996). Development of leader-member exchange: A longitudinal test. *Academy of Management Journal*, 39(6), 1538-1567.
- Bell, D. A. (2008). *China's new Confucianism: Politics and everyday life in a changing society*. Retrieved from <http://www.amazon.es>
- Beng, P. G. C. (2013). Spontaneity and nonspontaneity in wu-wei as an ethical concept of early Daoism. *Philosophia International Journal of Philosophy*, 14(1), 1-15.
- Bhatti, G. A., Islam, T., Mirza, H. H., & Ali, F. H. (2015). The relationship between LMX, job satisfaction and turnover intention. *Science International*, 27(2).
- Blank, W., Weitzel, J. R., & Green, S. G. (1990). A test of the situational leadership theory. *Personnel Psychology*, 43(3), 579-597.
- Bligh, M. C., & Kohles, J. C. (2012). From radical to mainstream? How followercentric approaches inform leadership. *Zeitschrift für Psychologie/Journal of Psychology*, 220(4), 205-209. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/1081872197?accountid=14514>
- Boddy, C. R. (2015). Organisational psychopaths: a ten year update. *Management Decision*, 53(10), 2407-2432. doi:10.1108/MD-04-2015-0114
- Bollen, K. A., & Long, J. S. (1993). *Testing structural equation models*. Newbury Park: Sage.
- Bono, J. E., & Judge, T. A. (2004). Personality and transformational and transactional

- leadership: A meta-analysis. *Journal of Applied Psychology*, 89(5), 901-910.
- Bowie, N. (2000). A Kantian theory of leadership. *Leadership & Organization Development Journal*, 21(4), 185-193. doi:10.1108/01437730010335427
- Brooks, D. (2012). *The social animal: The hidden sources of love, character, and achievement*. New York: Random House Trade Paperbacks.
- Brown, M. E., Treviño, L. K., & Harrison, D. A. (2005). Ethical leadership: A social learning perspective for construct development and testing. *Organizational Behavior and Human Decision Processes*, 97(2), 117-134. Retrieved from <http://www.sciencedirect.com/science/article/pii/S0749597805000397>
- Brown, T. A. (2006). *Confirmatory factor analysis for applied research*. New York: The Guilford Pres.
- Bryman, A., Collinson, D. L., Grint, K., Jackson, B., & Uhl-Bien, M. (2011). *The Sage handbook of leadership*. Los Angeles: Sage.
- Buffett, M., & Clark, D. (2007). *El tao de Warren Buffet: la sabiduria de un genio*. Barcelona: Alienta.
- Bull, D. A. (2010). *Situational leadership style and employee turnover intent: A critical examination of healthcare organizations*. (3402140 Ph.D.), Capella University, Ann Arbor. Retrieved from <http://www.ucm.es/BUCM/checkip.php?/docview/288410272?accountid=14514> ABI/INFORM Complete database.
- Burbach, M. E. (2004). *Testing the relationship between emotional intelligence and full-range leadership as moderated by cognitive style and self-concept*. (Doctor of Philosophy), University of Nebraska. ProQuest Dissertations and Theses database.
- Burke, R. (2006). Leadership and spirituality. *foresight*, 8(6), 14-25. doi:10.1108/14636680610712504
- Burns, J. M. (1978). *Leadership*. New York: Harper & Row.
- Burns, J. M. (2012). *Leadership (Harper Perennial Political Classics)* O. R. Media (Ed.) (pp. 505).
- Buss, D. M. (2008). *Evolutionary psychology: The new science of the mind* (3rd ed.). USA: Pearson.
- Callahan, W. A. (1989). Discourse and perspective in Daosim: A linguistic interpretation of

- ziran. *Philosophy East and West*, 39(2), 19. doi:1301474168
- Campbell, A. M. (2013). In-depth analysis of global leadership challenges. *Mustang Journal of Business and Ethics*, 5, 69-76. doi:10.1111/j.l745-6916.2008.00066x.
- Cattell, R. B. (1966). The scree test for the number of factors. *Multivariate Behavioral Research*, 1, 245-276.
- Cattell, R. B., & Jaspers, J. (1976). A general plasmode for factor analytic exercises and research. *Multivariate Behavioral Research Monographs*, 3(1-212).
- Chaleff, I. (1998). Spiritual leadership. *Executive Excellence*, 15(5), 9.
- Chan, G. K., & Yew. (2008). The relevance and value of Confucianism in contemporary business ethics. *Journal of Business Ethics*, 77(3), 347. doi:10.1007/s10551-007-9354-z
- Chang, P. (1987). *Wuzhen pian* (T. Cleary, Trans.). Honolulu: University of Hawaii Press.
- Chen, A. H. Y. (2007). Is Confucianism compatible with liberal constitutional democracy? *Journal of Chinese Philosophy*, 34(2), 195-216. doi:10.1111/j.1540-6253.2007.00409.x
- Chen, C. C., & Lee, Y. T. (2008). *Leadership and management in China* Cambridge: Cambridge University Press.
- Cheng, C. Y. (2004). Dimensions of the Dao and onto - ethics in light of the DDJ. *Journal of Chinese Philosophy*, 31(2), 143-182. doi:10.1111/j.1540-6253.2004.00148.x
- Chin, D., & Smith, W. (2006). *An inductive model of servant leadership: The considered difference to transformational and charismatic leadership*. Paper presented at the Aademy of Management, Atlanta,GA.
- Ching, J. (1993). *Chinese religions*. London: Macmillan.
- Chuang, T. (1996). *Chuang Tzu: Basic writings* (B. Watson, Trans.). USA: Columbia University Press.
- Clark, D. (2017). *Tao of Charlie Munger: A compilation of quetes from Berkshire Hathaway's vice chairman on life, bussiness, and the pursuit of wealth with commentary by David Clark* Scribner (Ed.) Retrieved from <https://www.amazon.es/Tao-Charlie-Munger-Compilation-Commentary-ebook/dp/B01E4BC1EI>

- Clarke, J. J. (2000). *The Tao of the West: Western transformation of Taoist thought*. London: Routledge.
- Cleary, T. (1993). *The essential Tao : An initiation into the heart of Taoism through the authentic Tao Te Ching and the Inner Teachings of Chuang-Tzu* Retrieved from <http://terebess.hu/zen/mesterek/Thomas-Cleary-Essential-Tao.pdf>
- Cohen, K. S. (2004). *Qigong: Chinese energy healing* (J. Vila, Trans.). Barcelona: La Liebre de Marzo.
- Cohen, S., & Wills, T. A. (1985). Stress, social support, and the buffering hypothesis. *Psychological Bulletin*, 98(2), 310-357. doi:10.1037//0033-2909.98.2.310
- Cohen, S. G., Ledford, G. E., & Spreitzer, G. M. (1996). A predictive model of self-managing work team effectiveness. *Human Relations*, 49(5), 643-676. doi:10.1177/001872679604900506
- Çokluk, Ö., & Koçak, D. (2016). Using Horn's parallel analysis method in exploratory factor analysis for determining the number of factors. *Kuram ve Uygulamada Eğitim Bilimleri*, 16(2), 537. doi:10.12738/estp.2016.2.0328
- Coleman, E. J. (2002). Aesthetic commonalities in the ethics of Daoism and Stoicism. *Journal of Chinese Philosophy*, 29(3), 385-395.
- Connolly, T. (2011). Perspectivism as a way of knowing in the Zhuangzi. *Dao*, 10(4), 487-505. doi:10.1007/s11712-011-9246-x
- Conway, J. M., & Huffcutt, A. I. (2003). A review and evaluation of exploratory factor analysis practices in organizational research. *Organizational Research Methods*, 6(2), 147-168. doi:10.1177/1094428103251541
- Cooper, J. C. (2010). *All illustrated introduction to Taoism: The wisdom of the sages* Retrieved from <http://www.worldwisdom.com>
- Creel, H. G. (1970). *What is Taoism and other studies in Chinese culture history*. Chicago: The University of Chicago Press.
- Cruver, B. (2003a). Crooked E: The unshredded truth about Enron. Retrieved from <http://www.quotes.net/mquote/21218>
- Cruver, B. (2003b). *Enron: anatomy of greed: the unshredded truth from an Enron insider*. London: Arrow Books.
- Csikszentmihalyi, M. (2008). *Flow: The psychology of optimal experience* (Harper Perennial

- Modern Classics ed.). New York, NY: HarperCollins.
- Cullen, K. L., Gentry, W. A., & Yammarino, F. J. (2015). Biased self-perception tendencies: Self-enhancement/self-diminishment and leader derailment in individualistic and collectivistic cultures: Biased self-perception/cultures. *Applied Psychology*, 64(1), 161-207. doi:10.1111/apps.12026
- Dan-Shang, W., & Chia-Chun, H. (2013). The effect of authentic leadership of employee trust and employee engagement. *Social Behavior & Personality*, 41(4), 613-624. doi:10.2224/sbp.2013.41.4.613
- Dansereau, F., Graen, G., & Haga, W. (1975). A vertical dyad approach to leadership within formal organizations. *Organizational Behavior and Human Performance*, 13, 46-78.
- David L. Hall, & Roger T. Ames. (1998). *Thinking from the Han*. Albany: State University of New York Press.
- Dávila de León, M. C., & Finkelstein, M. A. (2011). Individualism/collectivism and organizational citizenship behavior. *Psicothema*, 23(3), 401-406. Retrieved from <https://dialnet.unirioja.es/servlet/articulo?sessionid=C7184499912555032D61B3595DD2212B.dialnet02?codigo=3687123>
- Dearborn, K. (2002). Studies in emotional intelligence redefine our approach to leadership development. *Public Personnel Management*, 31(4). doi:10.1177/009102600203100408
- Dennis, R., & Winston, B. E. (2003). A factor analysis of Page and Wong's servant leadership instrument. *Leadership & Organization Development Journal*, 24(7/8), 455-459. doi:10.4102/sajip.v40i1.1210
- Dennis, R. S., & Bocarnea, M. (2005). Development of the servant leadership assessment instrument. *Leadership & Organization Development Journal*, 26(7/8), 600-615. doi:10.1108/01437730510633692
- Derue, S., Nahrgang, J. D., Wellman, N., & Humphery, S. E. (2011). Trait and behavioral theories of leadership: An integration and meta-analytic test of their relative validity. *Personnel Psychology*, 64(7). doi:10.1111/j.1744-6570.2010.01201.x
- DeVellis, R. F. (1991). *Scale development: Theory and applications* (Vol. 26). London: Sage Publications.
- Diddams, M., & Chang, G. C. (2012). Only human: Exploring the nature of weakness in

- authentic leadership. *The Leadership Quarterly*, 23(3), 593-603. doi:10.1016/j.leaqua.2011.12.010
- Dienesch, R. M., & Liden, R. C. (1986). Leader-member exchange model of leadership: A critique and further development. *Academy of Management Review*, 11, 618-634.
- Digman, J. M. (1990). Personality structure: Emergence of the five-factor model. *Annu Rev Psychol*, 41(1), 417.
- Dinh, J. E., Lord, R. G., Gardner, W. L., Meuser, J. D., Liden, R. C., & Hu, J. (2014). Leadership theory and research in the new millennium: Current theoretical trends and changing perspectives. *The Leadership Quarterly*, 25(1), 36-62. doi:10.1016/j.leaqua.2013.11.005
- Dionne, S. D., Gupta, A., Sotak, K. L., Shirreffs, K. A., Serban, A., Hao, C., . . . Yammarino, F. J. (2014). A 25-year perspective on levels of analysis in leadership research. *The Leadership Quarterly*, 25(1), 6-35. doi:10.1016/j.leaqua.2013.11.002
- Dionne, S. D., Yammarino, F. J., Atwater, L. E., & Spangler, W. D. (2004). Transformational leadership and team performance. *Journal of Organizational Change Management*, 17(2), 177-193. doi:10.1108/09534810410530601
- Dorn, J. A. (1997). The Tao of Adam Smith. *Wall Street Journal Asia*, (6). Retrieved from <http://www.cato.org/publications/commentary/tao-adam-smith>
- Dorter, K. (2014). Indeterminacy and moral action in Laozi. *Dao*, 13(1), 63-81. doi:<http://dx.doi.org/10.1007/s11712-013-9358-6>
- Duhigg, C. (2013). *The power of habits: Why we do what we do and how to change*. Great Britain: Random House Books.
- Dulskis, R. (2013). Mystical aspirations and social responsibility in Christian-Daoist interfaith dialogue. *European Scientific Journal*.
- Eden, D., & Leviatan, U. (1975). Implicit leadership theory as a determinant of the factor structure underlying supervisory behavior scales. *Journal of Applied Psychology*, 3, 271-305. doi:10.1037/0021-9010.60.6.736
- Einarsen, S., Aasland, M. S., & Skogstad, A. (2007). Destructive leadership behaviour: A definition and conceptual model. *The Leadership Quarterly*, 18(3), 207-216. doi:10.1016/j.leaqua.2007.03.002
- Elstein, D. (2012). Mou Zongsan's new Confucian democracy. *Contemporary Political Theory*,

- 11(2), 192-210. Retrieved from
doi:<http://0-dx.doi.org/cisne.sim.ucm.es/10.1057/cpt.2011.23>
- Epitropaki, O., Sy, T., Martin, R., Tram-Quon, S., & Topakas, A. (2013). Implicit leadership and followership theories "in the wild": Taking stock of information-processing approaches to leadership and followership in organizational settings. *The Leadership Quarterly*, 24(6), 858-881.
doi:<http://dx.doi.org/10.1016/j.leaqua.2013.10.005>
- Eysenck, H. J. (1970). *Personality structure and measurement*. London: Routledge & Kegan Paul.
- Fabrigar, L. R., Wegener, D. T., MacCallum, R. C., & Strahan, E. J. (1999). Evaluating the use of exploratory factor analysis in psychological research. *Psychological Methods*, 4(3), 272-299. doi:10.1037/1082-989X.4.3.272
- Fairhurst, G. T., & Uhl-Bien, M. (2012). Organizational discourse analysis (ODA): Examining leadership as a relational process. *The Leadership Quarterly*, 23(6), 1043-1062.
doi:<http://dx.doi.org/10.1016/j.leaqua.2012.10.005>
- Fallesen, J. J., Keller-Glaze, H., & Curnow, C. K. (2011). A selective review of leadership studies in the U.S. Army. *Military Psychology*, 23(5), 462-478.
doi:<http://dx.doi.org/10.1080/08995605.2011.600181>
- Feldt, A. (2010). Governing through the Dao: A non-anarchistic interpretation of the Laozi. *Dao*, 9(3), 323-337. doi:10.1007/s11712-010-9176-z
- Fiedler, F. E. (1967). *A theory of leadership effectiveness*. New York: McGraw-Hill.
- Fiedler, F. E. (1972). Personality, motivational systems, and behavior of high and low LPC persons. *Human Relations*, 25(5), 391-412. doi:10.1177/001872677202500502
- Fingarette, H. (1972). *Confucius: The secular as scared*. New York, NY: Harper Torchbooks.
- Finkelstein, M. A. (2012). Individualism/collectivism and organizational citizenship behavior: An integrative framework. *Social Behavior and Personality*, 40(10), 1633-1643. doi:10.2224/sbp.2012.40.10.1633
- Fleishman, E. A. (1953). The description of supervisory behavior. *Personnel Psychology*, 37, 1-6. doi:10.1037/h0056314
- Follett, M. P. (1949). *The essentials of leadership*. London: Management Publications.
- Fox, A. (1996). Reflex and reflectivity: 'wuwei' in the 'zhuangzi'. *Asian Philosophy*, 6(1), 59.

- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14(6), 693-727. doi:<http://dx.doi.org/10.1016/j.leaqua.2003.09.001>
- Fuchs, T.-C. (2007). *Situational leadership theory: An analysis within the European cultural environment*. (3259661 Ph.D.), Capella University, Ann Arbor. Retrieved from <http://www.ucm.es/BUCM/checkip.php?/docview/304722194?accountid=14514>
ABI/INFORM Complete database.
- Fukuyama, F. (1995). Confucianism and democracy. *Journal of Democracy*, 6(2), 20-33. doi:10.1353/jod.1995.0029
- Fung, Y. L. (1966). *Short History of Chinese Philosophy* (D. Bodde Ed.): The Free Press.
- Fung, Y. L. (1983). *A history of Chinese philosophy* (Vol. 1). Princeton: Princeton University Press.
- Gao, W. (2008). 老子“自然”范畴之哲学内涵的生成及变流. [The evolution of philosophical connotation of ziran in Laozi]. *Acedemic Journal of Zhongzhou*, 6, 152-1155.
- Gardiner, R. A. (2011). A critique of the discourse of authentic leadership. *nternational Journal of Business and Social Science*, 2(15), 99-104.
- Gardner, W. L., Lowe, K. B., Moss, T. W., Mahoney, K. T., & Cogliser, C. C. (2010). Scholarly leadership of the study of leadership: A review of The Leadership Quarterly's second decade, 2000–2009. *The Leadership Quarterly*, 21(6), 922-958. Retrieved from <http://www.sciencedirect.com/science/article/pii/S1048984310001402>
- Garvin, D., & Rice, R. W. (1982). Subjective meaning of the LPC scale: The view of respondents. *Basic & Applied Social Psychology*, 3(3), 203-218. doi:10.1207/s15324834basp0303_4
- George, B. (2003). *Authentic Leadership: Rediscovering the secrets to creating lasting value*. San Francisco, CA: Jossey-Bass.
- Gerstner, C. R., & Day, D. V. (1997). Meta-analytic review of leader-member exchange theory: Correlates and construct issues. *Journal of Applied Psychology*, 82(6), 827-844. doi:10.1037/0021-9010.82.6.827
- Giles, L. (1912). *Taoist teaching from the look of Lieh Tzu* Retrieved from <https://archive.org/details/taoistteachings00liehuoft>
- Goldin, P. R. (2002). Those who don't know speak: Translations of the Daode Jing by people

- who do not know Chinese. *Asian Philosophy*, 12(3), 183-195.
doi:10.1080/09552360216395
- Goncalo, J. A., & Staw, B. M. (2006). Individualism–collectivism and group creativity. *Organizational Behavior and Human Decision Processes*, 100(1), 96-109.
doi:10.1016/j.obhdp.2005.11.003
- Goodfield, E. (2011). Wu wei east and west: Humanism and anti-humanism in Daoist and enlightenment political thought. *Theoria*, 58(126), 56-72.
doi:10.3167/th.2011.5812603
- Goodson, J. R., McGee, G. W., & Cashman, J. F. (1989). Situational leadership theory: A test of leadership prescriptions. *Group & Organization Studies*, 14(4), 446.
doi:10.1177/105960118901400406
- Gooty, J., Serban, A., Thomas, J. S., Gavin, M. B., & Yammarino, F. J. (2012). Use and misuse of levels of analysis in leadership research: An illustrative review of leader–member exchange. *The Leadership Quarterly*, 23(6), 1080-1103.
doi:10.1016/j.leaqua.2012.10.002
- Gorsuch, R. L. (1997). Exploratory factor analysis: Its role in item analysis. *Journal of Personality Assessment*, 68(3), 532-560. doi:10.1207/s15327752jpa6803_5
- Graeff, C. L. (1997). Evolution of situational leadership theory: A critical review. *The Leadership Quarterly*, 8(2), 153-170. Retrieved from <http://www.sciencedirect.com/science/article/pii/S104898439790014X>
- Graen, G. B., & Uhl-Bien, M. (1995). Relationship-based approach to leadership: Development of leader-member exchange (LMX) theory of leadership over 25 years: Applying a multi-level multi-domain perspective. *The Leadership Quarterly*, 6(2), 219-247. Retrieved from <http://www.sciencedirect.com/science/article/pii/S1048984395900365>
- Graham, A. C. (2012). *Disputers of the Dao: Philosophical argument in ancient China* (D. Stern, Trans.). Mexico: Casa Asia.
- Graham, J. W. (1991). Servant-leadership in organizations: Inspirational and moral. *The Leadership Quarterly*, 2(2), 105-119.
doi:[http://dx.doi.org/10.1016/1048-9843\(91\)90025-W](http://dx.doi.org/10.1016/1048-9843(91)90025-W)
- Greenleaf, R. K. (1970). *The servant as leader*: Indianapolis: The Robert K. Greenleaf Center.

- Greenleaf, R. K. (1972a). *The insitution as servant*: Indanapolis: The Robert K. Greenleaf Center.
- Greenleaf, R. K. (1972b). *Trustees as servant*: Indianapolis: The Robert K. Greenleaf Center.
- Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. New York: Paulist Press.
- Gregory Stone, A., Russell, R. F., & Patterson, K. (2004). Transformational versus servant leadership: a difference in leader focus. *Leadership & Organization Development Journal*, 25(4), 349-361. doi:10.1108/01437730410538671
- Guo, X. (2015). Commentaries on Zhuangzi. Retrieved from [Wuwei-March 16.docx](#)
- Hackman, R. (2005). Leading team: Setting the stage for great performances. Retrieved from https://www.youtube.com/watch?v=mLuDJV_mTBw
- Hackman, R. (2011). Do teams need leaders? Retrieved from <http://insights.som.yale.edu/insights/do-teams-need-leaders>
- Hackman, R., & Wageman, R. (2005). A theory of team coaching. *The Academy of Management Review*, 30(2), 269-287. doi:10.5465/AMR.2005.16387885
- Hackman, R., Wageman, R., & Fisher, C. M. (2009). Leading teams when the time is right: Finding the best moments to act. *Organizational Dynamics*, 38(3), 192-203. doi:10.1016/j.orgdyn.2009.04.004
- Haibin, L. U. O., & Shanshi, L. I. U. (2014). Effect of situational leadership and employee readiness match on organizational citizenship behavior in China. *Social Behavior & Personality*, 42(10), 1725-1732. doi:10.2224/sbp.2014.42.10.1725
- Hair, J. F., Anderson, R. E., Tatham, R. L., & Black, W. C. (1998). *Multivariate data analysis* (5 ed.). Newbury Park: CA: Sage.
- Hall, D. L. (1978). Process and anarchy: A Taoist vision of creativity. *Philosophy East and West*, 28(3), 271-285. doi:10.2307/1398237
- Hannes. Leroy, Michael. E. Palanski, & Tony. Simons. (2012). Authentic leadership and behavioral integrity as drivers of follower commitment and performance. *Journal of Business Ethics*, 107(3), 255-264. doi:10.1007/s10551-011-1036-1
- Hansen, F. (2002). Character and performance found to be common traits for leadership. *Compensation and Benefits Review*, 34(5). Retrieved from <http://0-search.proquest.com/cisne.sim.ucm.es/docview/213687774?accountid=14514>

- Harari, Y. N. (2014). *Sapiens: a brief history of humankind*. London: Harvill Secker.
- Harms, P. D., & Spain, S. M. (2015). Beyond the bright side: Dark personality at work: Beyond the bright side. *Applied Psychology*, 64(1), 15-24. doi:10.1111/apps.12042
- Hayton, J. C., Allen, D. G., & Scarpello, V. (2004). Factor retention decisions in exploratory factor analysis: A tutorial on parallel analysis. *Organizational Research Methods*, 7(2), 191-205. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/195090780?accountid=14514>
- He, B. (2010). Four models of the relationship between Confucianism and democracy. *Journal of Chinese Philosophy*, 37(1), 18-33. doi:10.1111/j.1540-6253.2009.01561.x
- Heider, J. (2007). *El Tao de los líderes* (T. Lambre, Trans.). Buenos Aires: Editorial de Nuevo Extremo.
- Henrich, J., Heine, S. J., & Norenzayan, A. (2010). The weirdest people in the world? *Behavioral and Brain Sciences*, 33(2-3), 61-83. doi:10.1017/S0140525X0999152X
- Hill, J. S. (2006). Confucianism and the art of Chinese management. *Journal of Asia Business Studies*, 1(1), 1-9. doi:10.1108/15587890680001299
- Hofstede, G. (1980). *Culture's consequences*. Beverly Hills, CA: Sage.
- Hogan, R., Curphy, G. J., & Hogan, J. (1994). What we know about leadership: Effectiveness and personality. *American Psychologist*, 49(6), 493-504. Retrieved from <http://psycnet.apa.org/?&fa=main.doiLanding&doi=10.1037/0003-066X.49.6.493>
- Horn, J. L. (1965). A rationale and test for the number of factors in factor analysis. *Psychometrika*, 32, 179-185.
- Horwitz, T., Kimmelman, S., & Lui, H. H. (1976). *Tai Chi Chuan: The technique of power*. Chicago: Chicago Review Press.
- Horwood, G. (2008). *Tai Chi and the code of life* (Revised ed.). London: Singing Dragon.
- House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (2004). *Culture, leadership and organizations: The GLOBE study of 62 societies*. Thousand Oaks, CA: Sage.
- Hu, H. L., & Allen, W. C. (2005). *Taoism*. Philadelphia: Chelsea Hourse Publishers.
- Hu, L., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling*, (6), 1-55. Retrieved from <http://dx.doi.org/10.1080/10705519909540118>
- Huntington, S. P. (1984). Will more countries become democratic? *Political Science*

- Quarterly*, 99(2), 193-218. doi:10.2307/2150402
- Hurley, A. E., Scandura, T. A., Schriesheim, C. A., Brannick, M. T., & et al. (1997). Exploratory and confirmatory factor analysis: Guidelines, issues, and alternatives. *Journal of Organizational Behavior*, 18(6), 667-683. Retrieved from <http://0-www.jstor.org.cisne.sim.ucm.es/stable/3100253>
- Ilies, R., Morgeson, F. P., & Nahrgang, J. D. (2005). Authentic leadership and eudaemonic well-being: Understanding leader-follower outcomes. *The Leadership Quarterly*, 16(3), 373-394. doi:<http://dx.doi.org/10.1016/j.leaqua.2005.03.002>
- Jackson, D. L., Gillaspay, J. A., Jr., & Purc-Stephenson, R. (2009). Reporting practices in confirmatory factor analysis: An overview and some recommendations. *Psychological Methods*, 14(1), 6-23. doi:10.1037/a0014694
- James, L. (1891). *Tao Te Ching* Vol. 39. *The sacred books of China: The texts of Taoism* Retrieved from <https://archive.org/details/sacredbookschin00leggggoog>
- James. A. Dorn. (1998). *China in the new millennium: Market reforms and social development* (pp. 416). Retrieved from https://books.google.es/books?id=BIGnLYA4PtsC&pg=PA110&lpg=PA110&dq=the+tao+of+ada+smith&source=bl&ots=Y5W2WhRdn7&sig=XqnoJxZUfcfn_THy05XKyY3pv0&hl=en&sa=X&ved=0ahUKEwi8wv2Avu7OAhVEDsAKHfUEBT8Q6AEIOjAG-v=onepage&q=the%20tao%20of%20adam%20smith&f=false
- Jansen, J. P., Kostopoulos, K. C., Mihalache, O. R., & Papalexandris, A. (2016). A socio-psychological perspective on team ambidexterity: The contingency role of supportive leadership behaviours: A socio-psychological perspective on team ambidexterity. *Journal of Management Studies*, 53(6), 939-965. doi:10.1111/joms.12183
- Jepson, D. (2010). The importance of national language as a level of discourse within individuals' theorising of leadership - A qualitative study of German and english employees. *Leadership*, 6(4), 425-445. doi:10.1177/1742715010379311
- Johnson, I. (2016, August 09). Reconstructing Taoism's transformation in China. *The New York Times*. Retrieved from <http://www.nytimes.com>
- Judge, T. A., & Bono, J. E. (2000). Five-factor model of personality and transformational leadership. *Journal of Applied Psychology*, 85(5), 751-765.

doi:10.1037//0021-9010.85.5.751

Judge, T. A., Bono, J. E., Ilies, R., & Gerhardt, M. W. (2002). Personality and leadership: A qualitative and quantitative review. *Journal of Applied Psychology, 87*(4), 765-780.

doi:10.1037//0021-9010.87.4.765

Judge, T. A., Piccolo, R. F., & Kosalka, T. (2009). The bright and dark sides of leader traits: A review and theoretical extension of the leader trait paradigm. *The Leadership Quarterly, 20*(6), 855-875. doi:10.1016/j.leaqua.2009.09.004

Kagitçibaşı, Ç., & Berry, J. W. (1989). Cross-culture psychology: Current research and trends. *Annu Rev Psychol, 40*(1), 493.

Kaiser, H. F. (1960). The application of electronic computers to factor analysis. *Educational and Psychological Measurement, 20*, 141-151. doi:10.1177/001316446002000116

Kaiser, R. B., LeBreton, J. M., & Hogan, J. (2015). The dark side of personality and extreme leader behavior: Dark-side traits and leadership. *Applied Psychology, 64*(1), 55-92. doi:10.1111/apps.12024

Kaplan, S. (2016, August 04). Legends say China began in a great flood. Scientists just found evidence that the flood was real. *The Washington Post*. Retrieved from <https://www.washingtonpost.com>

Kark, R., & Van Dijk, D. (2007). Motivation to lead, motivation to follow: the role of the self-regulatory focus in leadership processes. *The Academy of Management Review, 32*(2), 500-528. doi:10.5465/AMR.2007.24351846

Karlgaard, R. (2015). Team genius: The new science of high-performing organizations. *Talks at Google*. Retrieved from <https://www.youtube.com/watch?v=VjGmf9vgp6I>

Karson, M., Karson, S., & O'Dell, J. (2011). *16 PF-5: Una guía para su interpretación en la práctica clínica*. Madrid: TEA.

Kellerman, B. (2012). *The end of leadership*. New York: Harper Business.

Kelley, R. E. (1988). In praise of followers. *Harvard Business Review, 66*(6), 142-148. Retrieved from <https://hbr.org/1988/11/in-praise-of-followers>

Kennedy, J. K., & Gallo, D. D. (1986). Test-retest properties of the least preferred co-worker (LPC) scale. *Journal of Psychology, 120*(6), 607. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/1290615301?accountid=14514>

Kernis, M. H. (2003). Toward a conceptualization of optimal self-esteem. *Psychological*

- Inquiry*, 14(1), 1. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=10423535&lang=es&sote=ehost-live>
- King, A. J., Johnson, D. P., & Van Vugt, M. (2009). The origins and evolution of leadership. *Current Biology*, 19(19), R911-R916. doi:10.1016/j.cub.2009.07.027
- King, P., & Zhang, W. (2014). Chinese and Western leadership models: A literature review. *Journal of Management Research*, 6(2), 1. doi:10.5296/jmr.v6i2.4927
- Kirkland, R. (2004). *Taoism: The enduring tradition*. New York: Routledge.
- Kirkland, R. (2009). Taoist ethics. Retrieved from http://www.bbc.co.uk/religion/religions/taoism/taoethics/ethics_1.shtml
- Kissinger, H. (2011). *On china*. New York: Penguin
- Kohn, L. (2001). *Daoism and Chinese culture*. Cambridge, Massachusetts: Three Pines Press.
- Kohn, L. (2004). *Cosmo and community: The ethical dimension of Daoism* (First ed.). Honolulu, USA: Three Pines Press.
- Kohn, L. (2008). Zuowang: Sitting in oblivion. In F. Pregadio (Ed.), *The encyclopedica of Taoism* (pp. 1308-1309). London, UK: Routledge.
- Konrad, E. (2000). Implicit leadership theories in Eastern and Western Europe. *Social Science Information*, 39(2), 335-347. doi:10.1177/0539018000039002010
- Krasikova, D. V., Green, S. G., & LeBreton, J. M. (2013). Destructive leadership: A theoretical review, integration, and future research agenda. *Journal of Management*, 39(5), 1308-1338. doi:10.1177/0149206312471388
- Lai, K. (2007). Understanding change: The interdependent self in its environment. *Journal of Chinese Philosophy*, 34(Supplementv1), 81-99. doi:10.1111/j.1540-6253.2007.00454.x
- Lai, K. (2007). Ziran and wuwei in the Daodejing: An ethical assessment. *Dao*, 6(4), 325-337. doi:10.1007/s11712-007-9019-8
- Lai, K. (2008). *An introduction to Chinese philosophy*. New York, NY: Cambridge University Press.
- Lan, C., Chen, S. Y., Lai, J. S., & Wong, A. M. (2013). Tai Chi Chuan in medicine and health promotion. *Evidence Based Complementary and Alternative Medicine*, 2013, 1-17. doi:10.1155/2013/502131

- Lange, D. (2008). A multidimensional conceptualization of organizational corruption control. *The Academy of Management Review*, 33(3), 710-729. doi:10.5465/AMR.2008.32465742
- Ledesma, R. D., & Valero-Mora, P. (2007). Determining the number of factors to retain in EFA: an easy-to-use computer program for carrying out parallel analysis. *Practical Assessment, Research & Evaluation*, 12(2). Retrieved from <http://pareonline.net/pdf/v12n2.pdf>
- Lee, J., & Li, E. (2016, August 08). Talent development tip for China: Throw them in the deep end. *Forbes Asia*. Retrieved from <http://www.forbes.com>
- Lee, N., Senior, C., & Butler, M. (2012). Leadership research and cognitive neuroscience: The state of this union. *The Leadership Quarterly*, 23(2), 213-218. doi:10.1016/j.leaqua.2011.08.001
- Lee, P. K. C., Cheng, T. C. E., Yeung, A. C. L., & Lai, K.-h. (2011). An empirical study of transformational leadership, team performance and service quality in retail banks. *Omega*, 39(6), 690-701. doi:10.1016/j.omega.2011.02.001
- Lee, Y.-H. (2002). *Discovering the essential power of T'ai Chi Ch'uan: The yin and yang of leadership*. (Doctoral Dissertation). Retrieved from <http://search.proquest.com/docview/305456259?pq-origsite=summon>
- Legge, J. (2015). *Zhuangzi [Kindle Version]* Retrieved from <http://www.amazon.es>
- Leonard, H. S., Lewis, R., Freedman, A. M., & Passmore, J. (Eds.). (2013). *The Wiley-Blackwell handbook of psychology of leadership, change, and organizational development*. Chichester, UK: Wiley-Blackwell.
- Lewin, K., Lippitt, R., & White, R. K. (1939). Patterns of aggressive behavior in experimentally created "social climates". *Journal of Social Psychology*, 10(2), 269-299. doi:10.1080/00224545.1939.9713366
- Lewis, S. (2016). *Positive psychology and change*: John Wiley and Son. Retrieved from http://0-proquest.safaribooksonline.com/cisne.sim.ucm.es/book/leadership/9781118788844/2-the-challenge-of-leadership/head_2_11_html?uicode=complutense.
- Li, S. (2009). *Treatise of Wuwei*. Changsha, China: Hunan Normal University Press.
- Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008). Servant leadership: Development of a multidimensional measure and multi-level assessment. *The Leadership*

- Quarterly*, 19(2), 161-177. doi:10.1016/j.leaqua.2008.01.006
- Lieh-tzu. (2011). *The book of master Lie* (T. Clear, Trans) Retrieved from <http://www.amazon.es>
- Likert, R. (1961). *New patterns of management*. New York, NY: McGraw-Hill.
- Lilienfeld, S. O., Waldman, I. D., Landfield, K., Watts, A. L., Rubenzer, S., & Faschingbauer, T. R. (2012). Fearless dominance and the U.S. presidency: implications of psychopathic personality traits for successful and unsuccessful political leadership. *Journal of Personality and Social Psychology*, 103(3), 489-505. doi:10.1037/a0029392
- Lin, K.-W., & Kuang, K.-P. (2014). Moral judgment and ethical leadership in Chinese management: the role of Confucianism and collectivism. *Quality and Quantity*, 48, 37-47. doi:DOI 10.1007/s11135-012-9747-7
- Lindebaum, D., & Zundel, M. (2013). Not quite a revolution: Scrutinizing organizational neuroscience in leadership studies. *Human Relations*, 66(6), 857-877. doi:10.1177/0018726713482151
- Lindow, S. J. (2012). *Dancing the Tao: Le Guin and moral development* Retrieved from https://www.amazon.es/Dancing-Tao-Guin-Moral-Development/dp/1443839884/ref=sr_1_2?ie=UTF8&qid=1487936474&sr=8-2&keywords=tao%2C+moral
- Liu, X. (1995). 试论老子哲学的中心价值. [An inquiry into the core value of Laozi's philosophy]. *Academic Journal of Zhongzhou*, 2, 67-73.
- Lorenzo-Seva, U., & Ferrando, P. J. (2006). FACTOR: A computer program to fit the exploratory factor analysis model. *Behavior Research Methods*, 38(1), 88-91. doi:10.3758/BF03192753
- Low, A. (1992). *Zen and creative management*. Tokyo: Tuttle.
- Loy, D. (1985). Wei-wu-wei Nondual action. *Philosophy East and West*, 35(1), 73. Retrieved from <http://0-search.proquest.com/cisne.sim.ucm.es/docview/1301471625?accountid=145>
- Ma, L., & Tsui, A. S. (2015). Traditional Chinese philosophies and contemporary leadership. *The Leadership Quarterly*, 26(1), 13-24. doi:<http://dx.doi.org/10.1016/j.leaqua.2014.11.008>
- Madlock, P. E. (2008). The link between leadership style, communicator competence and employee satisfaction. *Journal of Business Communication*, 45, 61-78.

doi:10.1177/0021943607309351

Mair, V. H. (1994). *Wandering on the Way: Early Taoists and parables of Chuang Tzu*. Retrieved from

https://books.google.es/books?id=dpFnYhV_ghIC&printsec=frontcover&hl=es&source=gb_s_ge_summary_r&cad=0 - v=onepage&q&f=false

Marano, H. E. (2017). Shrinks battle over diagnosing Donald Trump. Retrieved from <https://www.psychologytoday.com/blog/brainstorm/201701/shrinks-battle-over-diagnosing-donald-trump>

Martin, R. M. (2014). Destructive leadership. Retrieved from <https://www.youtube.com/watch?v=guy2t6DogKs>

Matulich, S., & Currie, D. M. (Eds.). (2009). *Handbook of frauds, scams, and swindles: Failure of ethics in leadership*. Boca Roton, FL: CRC Press.

Maurya, M. K., & Agarwal, M. (2015). Relationship between supportive leadership, mental health status and job satisfaction of civil police constable. *Journal of the Indian Academy of Applied Psychology*, 41(3), 103.

May, D. R., Chan, A., Hodges, T. D., & Avolio, B. J. (2003). Developing the moral component of authentic leadership. *Organizational Dynamics*, 32(3), 247-260. doi:10.1016/s0090-2616(03)00032-9

McAdams, D. P. (2016). The mind of Donald Trump. *The Atlantic*. Retrieved from <http://www.theatlantic.com/magazine/archive/2016/06/the-mind-of-donald-trump/480771/>

McCallum, J. S. (2013). Followership: The other side of leadership. *Ivey Business Journal Online*. Retrieved from <http://www.ucm.es/BUCEM/checkip.php?docview/1441622033?accountid=14514>

McCormick, K. (1999). The Tao of laissez-faire. *Eastern Economic Journal*, 25(3), 331.

McDonald, P. (2012). Confucian foundations to leadership: A study of Chinese business leaders across Greater China and South-East Asia. *Asia Pacific Business Review*, 18(4), 465-487. doi:<http://www.tandfonline.com/loi/fapb20 - .UcCmgtiE7xU>

Meindl, J. R. (1995). The romance of leadership as a follower-centric theory: A social constructionist approach. *The Leadership Quarterly*, 6(3), 329-341. doi:[http://dx.doi.org/10.1016/1048-9843\(95\)90012-8](http://dx.doi.org/10.1016/1048-9843(95)90012-8)

- Meindl, J. R., Ehrlich, S. B., & Dukerich, J. M. (1985). The romance of leadership. *Administrative Science Quarterly*, 30(1), 78-102. Retrieved from <http://www.jstor.org/stable/2392813>.
- Merton, T. (1965). *The Way of Chuang Tzu*. Canada: New Directions.
- Messing, B. (1989). *The Tao of management*. California, CA: Wildwood House.
- Moller, H.-G. (1999). Zhuangzi's "Dream of the Butterfly"--a Daoist interpretation. *Philosophy East and West*, 49(4), 439-450.
- Møllgaard, E. J. (2015). Political Confucianism and the politics of Confucian studies. *Dao*, 14(3), 391-402. doi:10.1007/s11712-015-9448-8
- Mumford, M. D., Scott, G. M., Gaddis, B., & Strange, J. M. (2002). Leading creative people: Orchestrating expertise and relationships. *The Leadership Quarterly*, 13(6), 705-750. doi:10.1016/S1048-9843(02)00158-3
- Muthia, A., & Krishnan, V. R. (2015). Servant leadership and commitment: Role of transformational leadership. *International Journal on Leadership*, 3(1), 9.
- Na, J., Kosinski, M., & Stillwell, D. J. (2015). When a new tool is introduced in different cultural contexts: Individualism-collectivism and social network on Facebook. *Journal of Cross-Cultural Psychology*, 46(3), 355-370. doi:10.1177/0022022114563932
- Nan, H. (1990). *Zen Buddhism and philosophical Daoism*. Shanghai, China: Fudan University Press.
- Nan, H. (1996). *A brief history of Chinese religious Daoism*. Shanghai, China: Fudan University Press.
- Needham, J. (1972). *Science and civilisation in China* (Vol. II). Cambridge, UK: Cambridge University Press.
- Neider, L. L., & Schriesheim, C. A. (2011). The authentic leadership inventory (ALI): Development and empirical tests. *The Leadership Quarterly*, 22(6), 1146-1164. doi:10.1016/j.leaqua.2011.09.008
- Netemeyer, R. G., Bearden, W. O., & Sharma, S. (2003). *Scaling procedures: Issues and applications*. London, UK: Sage Publications.
- Nisbett, R. E. (2003). *The geography of thought: How asians and westerns think differently and why*. New York, NY: The Free Press.

- Nisbett, R. E., Peng, K., Choi, I., & Norenzayan, A. (2001). Culture and systems of thought: Holistic versus analytic cognition. *Psychol Rev*, 108(2), 291-310. doi:<http://dx.doi.org/10.1037/0033-295X.108.2.291>
- Norenzayan, A. (2016). Theodiversity. *Annu Rev Psychol*, 67(1), 465-488. doi:10.1146/annurev-psych-122414-033426
- Norris, W. R., & Vecchio, R. P. (1992). Situational leadership theory: A replication. *Group & Organization Management*, 17(3), 331. doi:10.1177/1059601192173010
- Northrop, F. S. C. (1971). *Ideological differences and world order: Studies in the philosophy and science of the world's cultures* (F. S. C. Northrop Ed.). Westport, CT: Greenwood Press.
- Nunner-Winkler, G. (2007). Development of moral motivation from childhood to early adulthood. *Journal of Moral Education*, 36(4), 399. doi:10.1080/03057240701687970
- O'Boyle, E. H., Forsyth, D. R., Banks, G. C., & McDaniel, M. A. (2012). A meta-analysis of the Dark Triad and work behavior: a social exchange perspective. *J Appl Psychol*, 97(3), 557-579. doi:10.1037/a0025679
- O'Connell, E. L. (2003). *Team potency and transformational leadership: Predicting performance in service-sector teams*. (Doctoral Dissertation), Alliant International University, San Diego, Ann Arbor. ABI/INFORM Complete database.
- Okamoto, K. (2014). *Relaxed Investment: the Tao way: Applying Lao-tzu and Zhuangzi philosophy to investment* Retrieved from <http://www.amazon.es>
- Papworth, M. A., Milne, D., & Boak, G. (2009). An exploratory content analysis of situational leadership. *The Journal of Management Development*, 28(7), 593-606. doi:<http://dx.doi.org/10.1108/02621710910972706>
- Park, S., Sturman, M. C., Vanderpool, C., & Chan, E. (2015). Only time will tell: The changing relationship between LMX, job performance, and justice. *Journal of Applied Psychology*, 100(3), 660-680. doi:<http://0-dx.doi.org.cisne.sim.ucm.es/10.1037/a0038907>
- Patterson, K. A. (2003). *Servant leadership: A theoretical model*. (Doctoral Dissertation), Regent University, Ann Arbor. Retrieved from <http://www.ucm.es/BUCM/checkip.php?docview/305234239?accountid=14514>

ABI/INFORM Complete database.

- Paulhus, D. L., & Williams, K. M. (2002). The dark triad of personality: Narcissism, machiavellianism, and psychopathy. *Journal of Research in Personality*, 36(6), 556-563. doi:10.1016/S0092-6566(02)00505-6
- Pawar, B. S. (2003). Central conceptual issues in transformational leadership research. *Leadership & Organization Development Journal*, 24(7/8), 397-406. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/226925276?accountid=14514>
- Peng, K., & Nisbett, R. E. (1999). Culture, dialectics, and reasoning about contradiction. *American Psychologist*, 54(9), 741-754. doi:<http://dx.doi.org/10.1037/0003-066X.54.9.741>
- Phillips, J. S., & Lord, R. G. (1982). Schematic information processing and perception of leadership in problem solving groups. *Journal of Applied Psychology*, 67(4), 486-492. Retrieved from <http://dx.doi.org/10.1037/0021-9010.67.4.486>
- Podsakoff, P. M., MacKenzie, S. B., & Podsakoff, N. P. (2012). Sources of method bias in social science research and recommendations on how to control it. *Annu Rev Psychol*, 63(1), 539-569. doi:10.1146/annurev-psych-120710-100452
- Pojman, L. P. (2006). *Who are we: Theories of human nature*. New York, NY: Oxford University Press.
- Pregadio, F. (Ed.) (2008a). *The encyclopedia of Taoism* (Vol. 1). New York, NY: Routledge.
- Pregadio, F. (Ed.) (2008b). *The encyclopedia of Taoism* (Vol. 2). New York, NY: Routledge.
- Prycker, V. D. (2011). Unself-conscious control: broadening the notion of control through experiences of flow and wu-wei. *Zygon*, 46(1). doi:10.1111/j.1467-9744.2010.01154.x
- Rafferty, A. E., & Griffin, M. A. (2006). Refining individualized consideration: distinguishing developmental leadership and supportive leadership. *Journal of Occupational and Organizational Psychology*, 79(1), 37.
- Rajagopalan, S. (2009). *Relationship between emotional intelligence and transformational, transactional, and laissez-faire leadership styles of information systems project managers in virtual teams*. (Doctor), Capella University.
- Ralston-Saul, J. (1993). *Voltaire's Bastards: The Dictatorship of Reason in the West*. Toronto: Penguin Books.

- Rauthmann, J. F., & Will, T. (2011). Proposing a multidimensional machiavellianism conceptualization. *Social Behavior and Personality*, 39(3), 391-403. doi:10.2224/sbp.2011.39.3.391
- Rhee, E., Uleman, J. S., & Lee, H. K. (1996). Variations in collectivism and individualism by ingroup and culture: Confirmatory factor analysis. *Journal of Personality and Social Psychology*, 71(5), 1037-1054. doi:<http://dx.doi.org/10.1037/0022-3514.71.5.1037>
- Riaz Ahmed, M., Asad Raza, A., Soomro, H. J., Ikhtiar Ali, G., & Amanat Ali, J. (2011). Leadership behavioral taxonomies in universities. *Australian Journal of Business and Management Research*, 1(7), 145. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/1503229374?accountid=14514>
- Rice, R. W. (1978). Construct validity of the least preferred co-worker (LPC) scale. *Psychological Bulletin*, 85, 1199-1237. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/1296921409?accountid=14514>
- Rinne, T., Steel, G. D., & Fairweather, J. (2013). The role of Hofstede's individualism in national-level creativity. *Creativity Research Journal*, 25(1), 129-136. doi:10.1080/10400419.2013.752293
- Robinet, I. (1997). *Taoism: Growth of a religion* (P. Brooks, Trans.). California, CA: Stanford University Press.
- Rock, D., & Schwartz, J. (2007). The neuroscience of leadership. *Reclaiming Children and Youth*, 16(3), 10-17. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/214193592?accountid=14514>
- Romar, E. J. (2002). Virtue is good business: Confucianism as a practical business ethic. *Journal of Business Ethics*, 38(1/2), 119-131. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/198056118?accountid=14514>
- Ronald, B. (2014). Comprehensive leadership review - literature, theories and research. *Advances in Management*, 7(5), 52-66. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/1535264423?accountid=14514>
- Rubenzler, S. J., & Faschingbauer, T. R. (2004). *Personality, character, and leadership in the White House: Psychologists assess the president*. Virginia: Brassey's.
- Rubenzler, S. J., Faschingbauer, T. R., & Ones, D. S. (2000). Assessing the U.S. presidents using the Revised NEO Personality Inventory. *Assessment*, 7(4), 403-420.

- Russell, R. F. (2001). The role of values in servant leadership. *Leadership & Organization Development Journal*, 22(2), 76-84. doi:10.1108/01437730110382631
- Saris, W. E., & Gallhofer, I. N. (2014). *Design, evaluation, and analysis of questionnaires for survey research*. Retrieved from <http://0-proquest.safaribooksonline.com/cisne.sim.ucm.es/9781118634554>
- Saris, W. E., & Kaase, M. (1997). Eurobarometer measurement for opinions in Europe *Zuma-Nachrichten Spezial* (Vol. 2, pp. 125-139). Zuma: Mannheim.
- Schriesheim, C. A., Castro, S. L., & Coglisier, C. C. (1999). Leader-member exchange (LMX) research: A comprehensive review of theory, measurement, and data-analytic practices. *The Leadership Quarterly*, 10(1), 63-113. doi:[http://dx.doi.org/10.1016/S1048-9843\(99\)80009-5](http://dx.doi.org/10.1016/S1048-9843(99)80009-5)
- Schyns, B., Felfe, J., & Blank, H. (2007). Is charisma hyper-romanticism? Empirical evidence from new data and a meta-analysis. *Applied Psychology: An International Review*, 56(4), 505-527. doi:10.1111/j.1464-0597.2007.00302.x
- Schyns, B., & Schilling, J. (2013). How bad are the effects of bad leaders? A meta-analysis of destructive leadership and its outcomes. *The Leadership Quarterly*, 24(1), 138-158. doi:10.1016/j.leaqua.2012.09.001
- Sears, G. J., & Hackett, R. D. (2011). The influence of role definition and affect in LMX: A process perspective on the personality-LMX relationship. *Journal of Occupational and Organizational Psychology*, 84(3). doi:10.1348/096317910X492081
- Shamir, B., & Eilam, G. (2005). "What's your story?" A life-stories approach to authentic leadership development. *The Leadership Quarterly*, 16(3), 395-417. doi:<http://dx.doi.org/10.1016/j.leaqua.2005.03.005>
- Shaw, J. B., Erickson, A., & Harvey, M. (2011). A method for measuring destructive leadership and identifying types of destructive leaders in organizations. *The Leadership Quarterly*, 22(4), 575-590. doi:10.1016/j.leaqua.2011.05.001
- Shaw, J. B., Erickson, A., & Nasirzadeh, F. (2015). Destructive leader behavior: A comparison of Australian, American, and Iranian leaders using the Destructive Leadership Questionnaire. *International Journal of Cross Cultural Management*, 15(3), 329-345. doi:10.1177/1470595815606740
- Shaw, M. (1988). Buddhist and Taoist Influences on Chinese Landscape Painting. *Journal of*

- the History of Ideas*, 49(2), 183-206.
- Sheh Seow, W. (2010). Confucianism and Chinese leadership. *Chinese Management Studies*, 4(3), 280-285. doi:<http://dx.doi.org/10.1108/17506141011074165>
- Shin, Y., Oh, W., Sim, C. S., & Lee, J. (2016). A multilevel study of supportive leadership and individual work outcomes: The mediating roles of team cooperation, job satisfaction, and team commitment. *Journal of Applied Business Research*, 32(1), 55.
- Shondrick, S. J., Dinh, J. E., & Lord, R. G. (2010). Developments in implicit leadership theory and cognitive science: Applications to improving measurement and understanding alternatives to hierarchical leadership. *The Leadership Quarterly*, 21(6), 959-978. doi:<http://dx.doi.org/10.1016/j.leaqua.2010.10.004>
- Siderits, M. (2011). *The Oxford handbook of the self* (S. Gallagher Ed.). Oxford, UK: Oxford University Press.
- Silverstein, M. J. (2013). Ten predictions for China's economy in 2014. Retrieved from <http://www.bloomberg.com/news/2013-11-12/ten-predictions-for-china-s-economy-in-2014.html>
- Silverthorne, C. (2000). Situational leadership theory in Taiwan: A different culture perspective. *Leadership & Organization Development Journal*, 21(1/2), 68-74. Retrieved from <http://0-search.proquest.com/cisne.sim.ucm.es/docview/226919655?accountid=14514>
- Singh, D. (2014). Zhuangzi, wuwei, and the necessity of living naturally: A reply to Xunzi's objection. *Asian Philosophy*, 24(3), 212-226. doi:10.1080/09552367.2014.952174
- Slingerland, E. (2000). Effortless action-the Chinese spiritual ideal of wu-wei. *Journal of the American Academy of Religion*, 68(2), 293-328. Retrieved from http://eslingerland.arts.ubc.ca/files/2013/01/effortless_action.pdf
- Slingerland, E. (2003). *Effortless action: Wu-wei as conceptual metaphor and spiritual ideal in early China*. New York, NY: Oxford University Press.
- Slingerland, E. (2015). Wu-wei - doing less and wanting more. *PSYCHOLOGIST*, 28(11), 882-885. Retrieved from <https://thepsychologist.bps.org.uk/volume-28/november-2015/wu-wei-doing-less-and-wanting-more>
- Smith, B. N., Montagno, R. V., & Kuzmenko, T. N. (2004). Transformational and servant

- leadership: content and contextual comparisons. *Journal of Leadership & Organizational Studies*, 10(4), 80.
- Smith, H. (1991). *The World's Religions* (50th Anniversary ed.). New York, NY: Harper Collins.
- Spears, L. C. (1997). *Insights on leadership: Service, stewardship, spirit , and servant leadership* (L. C. Spears Ed.). New York, NY: Wiley.
- Spina, N., Shin, D. C., & Cha, D. (2011). Confucianism and democracy: A review of the opposing conceptualizations. *Japanese Journal of Political Science*, 12(1), 143-160. doi:<http://dx.doi.org/10.1017/S1468109910000265>
- Stevens, J. P. (2009). *Applied multivariate statistics for the social sciences* (Fifth ed.). New York, London: Routledge.
- Stodgill, R. M., Goode, O. S., & Day, D. R. (1962). New leader behavior description subscales. *Journal of Psychology*, 54, 259-269. doi:<http://dx.doi.org/10.1080/00223980.1962.9713117>
- Suhr, D. D. (2005). Principal component analysis vs. exploratory factor analysis. Retrieved from <http://www2.sas.com/proceedings/sugi30/203-30.pdf>
- Sun, W., Xu, A., & Shang, Y. (2014). Transformational leadership, team climate, and team performance within the NPD team: Evidence from China. *Asia Pacific Journal of Management*, 31(1), 127-147. doi:<http://dx.doi.org/10.1007/s10490-012-9327-3>
- Sy, T. (2010). What do you think of followers? Examining the content, structure, and consequences of implicit followership theories. *Organizational Behavior and Human Decision Processes*, 113(2), 73-84. doi:<http://dx.doi.org/10.1016/j.obhdp.2010.06.001>
- Tabachnick, B. G., & Fidell, L. S. (2001). *Using multivariate statistics*. Boston, MA: Allyn and Bacon.
- Taggart, B. (2000). *The tao of managing* Retrieved from http://www.the-intuitive-self.org/website/documents/publications/tao_managing.pdf
- Thompson, G., & Vecchio, R. P. (2009). Situational leadership theory: A test of three versions. *The Leadership Quarterly*, 20(5), 837-848. doi:<http://dx.doi.org/10.1016/j.leaqua.2009.06.014>
- Triandis, H. C. (1989). The self and social behavior in differing cultural contexts. *Psychol Rev*, 96(3), 506-520. doi:<http://dx.doi.org/10.1037/0033-295X.96.3.506>

- Triandis, H. C. (2001). Individualism - collectivism and personality. *Journal of Personality*, 69(6), 907-924. doi:10.1111/1467-6494.696169
- Triandis, H. C., Chan, D. K. S., Bhawuk, D. P. S., Iwao, S., & Sinha, J. B. P. (1995). Multimethod probes of allocentrism and idiocentrism. *International Journal of Psychology*, 30(4), 461. doi:10.1080/00207599508246580
- Triandis, H. C., & Suh, E. M. (2002). Cultural influences on personality. *Annu Rev Psychol*, 53(1), 133-160. doi:10.1146/annurev.psych.53.100901.135200
- Tsai, H., Wu, T., & Yeh, S. (2013). A study of Chinese guanxi type in family business from the perspective of power-based and leadership behaviours. *South African Journal of Economic and Management Sciences*, 16, 102-n/a. Retrieved from <http://0-search.proquest.com/cisne.sim.ucm.es/docview/1519637685?accountid=14514>
- Tu, W. (2002). Confucianism and liberalism. *Dao*, 2(1), 1-20. doi:10.1007/BF02856993
- van Dierendonck, D., & Nuijten, I. (2011). The servant leadership survey: Development and validation of a multidimensional measure. *Journal of Business and Psychology*, 26(3), 249-267. doi:<http://dx.doi.org/10.1007/s10869-010-9194-1>
- Van Norden, B. W. (1996). Competing interpretations of the inner chapters of the Zhuangzi. *Philosophy East & West*, 46(2), 247. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=9605083288&lang=es&site=ehost-live>
- Van Norden, B. W. (2016). Zhuangzi's ironic detachment and political commitment. *Dao*, 15(1), 1-17. doi:10.1007/s11712-015-9471-9
- Van Vugt, M. (2006). Evolutionary origins of leadership and followership. *Personality & Social Psychology Review*, 10(4), 354-371. doi:10.1207/s15327957pspr1004_5
- Velicer, W. F., & Jackson, D. N. (1990). Component analysis versus common factor analysis: Some issues in selecting an appropriate procedure. *Multivariate Behavioral Research*, 25, 1-28. doi:http://dx.doi.org/10.1207/s15327906mbr2501_1
- Volmer, J., Niessen, C., Spurk, D., Linz, A., & Abele, A. E. (2011). Reciprocal relationships between leader-member exchange(LMX) and job satisfaction: A cross-lagged analysis. *Applied Psychology*, 60(4), 522-545. doi:10.1111/j.1464-0597.2011.00446.x
- Voogt, R., & Saris, W. E. (2003). To participate or not participate: The link between survey

- participation, electoral participation and political interest. *Political Analysis*, 11, 164-179. doi:10.1093/pan/mpg003
- Vroom, V. H., & Jago, A. G. (2007). The role of the situation in leadership. *American Psychologist*, 62(1), 17-24. doi:<http://dx.doi.org/10.1037/0003-066X.62.1.17>
- Wageman, R. (2001). How leaders foster self-managing team effectiveness: Design choices versus hands-on coaching. *Organization Science*, 12(5), 559-577. doi:10.1287/orsc.12.5.559.10094
- Waldman, D. A., Siegel, D. S., & Javidan, M. (2006). Components of CEO transformational leadership and corporate social responsibility. *Journal of Management Studies*, 43(8), 1703-1725. doi:10.1111/j.1467-6486.2006.00642.x
- Walumbwa, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. (2007). Authentic leadership: Development and validation of a theory-based measure. *Journal of Management*, 34(1), 89-126. doi:10.1177/0149206307308913
- Walumbwa, F. O., Wang, P., Wang, H., Schaubroeck, J., & Avolio, B. J. (2010). Psychological processes linking authentic leadership to follower behaviors. *The Leadership Quarterly*, 21(5), 901-914. doi:10.1016/j.leaqua.2010.07.015
- Wang, J., & Wang, X. (2012). *Structural equation modeling: Application using Mplus*. Chichester, UK: Wiley Higher Education Press.
- Washington, R. R., Sutton, C. D., & Sauser, W. I., Jr. (2014). How distinct is servant leadership theory? Empirical comparisons with competing theories. *Journal of Leadership, Accountability and Ethics*, 11(1), 11-25.
- Wei, X. (2014). Foreigners flock to Taoism for natural balance. Retrieved from http://english.gov.cn/news/top_news/2014/12/26/content_281475029790046.htm
- Weijters, B., Geuens, M., & Schillewaert, N. (2009). The proximity effect: The role of inter-item distance on reverse-item bias. *International Journal of Research in Marketing*, 26(1), 2-12. doi:<http://dx.doi.org/10.1016/j.ijresmar.2008.09.003>
- Wen, J., & Su, M. (2012). The historical origin of the Chinese Taoist and Tai Chi. *International Proceedings of Economics Development and Research*, 58, 111.
- Wen, L., & Hwang, K. P. (2008). A study on the application of laozi's thoughts on educational leadership and management. *Asia Pacific Education Review*, 9(3), 262-269. doi:10.1007/BF03026715

- Williams, P. (1998). *Altruism and reality: Studies in the philosophy of the Bodhicaryavatara*. Richmond, UK: Curzon Press.
- Wonneberg, D. A. (2007). *The nature of narcissism within organizational leadership*. (Doctor of Philosophy), Capella University. ProQuest Dissertations and Theses database.
- Wu, S. (2015). "Modernizing" confucianism in China: A repackaging of institutionalization to consolidate party leadership. *Asian Perspective*, 39(2), 301-324. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/1681517601?accountid=14514>
- Xu, K. (2006). Early confucian principles: The potential theoretic foundation of democracy in modern China. *Asian Philosophy*, 16(2), 135-148. doi:10.1080/09552360600772793
- Xu, K. (2011). An empirical study of confucianism: Measuring Chinese academic leadership. *Management Communication Quarterly*, 25(4), 644-662. doi:10.1177/0893318911405621
- Xunzi. (1994). *Xunzi: a translation and study of the complete works* (J. Knoblock, Trans.). Standord, CA: Stanford Univeristy Press.
- Yammarino, F. J., Spangler, W. D., & Dubinsky, A. J. (1998). Transformational and contingent reward leadership: Individual, dyad, and group levels of analysis. *The Leadership Quarterly*, 9(1), 27-54. doi:[http://dx.doi.org/10.1016/S1048-9843\(98\)90041-8](http://dx.doi.org/10.1016/S1048-9843(98)90041-8)
- Yang, B. (2012). Confucianism, socialism, and capitalism: A comparison of cultural ideologies and implied managerial philosophies and practices in the P. R. China. *Human Resource Management Review*, 22(3), 165-178. doi:10.1016/j.hrmr.2012.01.002
- Yeakey, G. W. (2000). *Hersey and Blanchard's situational leadership theory: Applications in the military*. (Doctoral Dissertation), Nova University, Ann Arbor. Retrieved from <http://0-search.proquest.com.cisne.sim.ucm.es/docview/304614621?accountid=14514> ABI/INFORM Complete database.
- Yukl, G. (1989). Managerial leadership: A review of theory and research. *Journal of Management*, 15(2), 251. doi:10.1177/014920638901500207
- Yukl, G. (2010). *Leadership in organizations* (7th ed.). Albany, NY: Prentice Hall.
- Yukl, G., Gordon, A., & Taber, T. (2002). A hierarchical taxonomy of leadership behavior: Integrating a half century of behavior research. *Journal of Leadership &*

Organizational Studies, 9(1), 15-32. doi:10.1177/107179190200900102

Zhang, X., Fu, P., Xi, Y., Li, L., Xu, L., Cao, C., . . . Ge, J. (2012). Understanding indigenous leadership research: Explication and Chinese examples. *The Leadership Quarterly*, 23(6), 1063-1079. doi:10.1016/j.leaqua.2012.10.009

Zhao, G. (2012). The self and human freedom in foucault and zhuangzi. *Journal of Chinese Philosophy*, 39(1), 139-156. doi:10.1111/j.1540-6253.2012.01706.x

Appendix A: Initial Item Pool with 88 Items

No Self (Wu-Wo)	Altruistic (A)	<ol style="list-style-type: none"> 1. -only works for their personal gain(R) 2. -shows benevolence and comprehension 3. -stands up for the subordinates, even though it makes him unpopular with others 4. -gives me the feedback constantly to improve it 5. - considered to lower his own salary 6. -shows sensitivity to others 'problems 7. -provides us opportunities to develop and share our potential 8. -sacrifices himself for the good of the group 9. -shares his own knowledge with us for the benefits of the entire organization 10. He cares about the company's interests more than his own needs
	Humble (B) (Virtue)	<ol style="list-style-type: none"> 1. - he becomes the leader because he's the best(R) 2. -sells himself short before the achievement 3. -he asks too much which beyond our abilities(R) 4. -presumes to be at the top of the others(R) 5. -act ethically at all times 6. -shows respects to people who is under him 7. -the compliments others made(R) 8. -attributes the success to everyone's effort 9. -emphasizes the high moral standards 10. -didn't set the unreachable goal
	Equal (C) (To forget)	<ol style="list-style-type: none"> 1. -treats everyone in the work group as his equal 2. -criticizes a specific act rather than a particular individual 3. -evaluates people's work with same standard 4. -stresses the importance of fair play 5. -everyone has the chance to be a leader 6. -judges people's work with different standards(R) 7. -plays two-face in front of the supervisors and subordinates (R) 8. -all the people have the right to speak up their opinions

		9. -he may be offended by sexist remarks 10. -women can work as well as men 11. -everyone has a chance to be a leader
So-Of-Itself (Zi Ran)	Not Intervening (D)	1. -urges others to find a solution(R) 2. -insists on one solution 3. -decide what shall be done and how it should be done 4. -force acceptance of his point of view 5. -tries out his own ideas in the work group 6. -talk about too much to be done (R) 7. -let others do their work the way they think best 8. -interrupted me frequently (R) 9. -everything to be done his way (R) 10. -forces others to accept his viewpoint (R) 11. -he just didn't say anything 12. -he intends to not get involved
	Not Competing (E)	1. -encourages us to go for it (R) 2. -will choose to yield to the team 3. -gives in a little to get a little 4. -play mischief among the employees to get advantages(R) 5. -gives in to the majority of the group in discussion 6. -refuses to give in when people disagree with him 7. -attempts to be the best all the time(R) 8. -accepts the group decision easily 9. -illustrates us his strategies to overcome the business rivalry 10. -fights for every possible promotion(R) 11. -everyone should make great efforts to be the best(R)
	Resilient (F)	1. -gets back from the frustration easily 2. -be able to change when necessary in order to deal with the difficult situation 3. -moves forward after the confrontation 4. -showed great encourages to fight back from the losing situation 5. -turned stressful circumstances to advantage 6. -is adaptable to adjusting the decision 7. -kept on complaining the negative results instead of looking for the solution 8. -accepts the different ideas easily

		9. -refuses the communications at the beginning(R) 10. – encouraged us immediately after the frustration
Clarity and Quiescence (Qing Jing)	Clarity (G)	1. -expresses the ideas clearly 2. -easy to catch his point of view 3. -he doesn't point out where we can reach out(R) 4. -helps us to visualize the group's goal 5. -makes his attitude clear to the group 6. -the ambiguous speeches others made(R) 7. -gets the tasks distinctively defined 8. -helps us to find out another professional goal 9. –express their thoughts in a logical manner 10. -ensures that the employees know what is expected from them 11. -makes sure everyone of the team knows their role 12. -I can catch his point of view easily
	Visionary Thinking (H)	1. –tried to figure out an alternative for the development of the company 2. -think big 3. –has foresight to tackle big projects 4. -thinks about the long-term benefits 5. -draws the blue-prints of the company effectively 6. -concentrates on the short-term objectives(R) 7. –he energizes us to be more creative 8. -helps followers to see how their work fits into the big picture 9. -promotes followers' beliefs in their ability to attain the vision 10. -maintains high performance expectations 11. -balance the long term plans with shore term demands 12. -consider the short-term consequences seriously(R)

Appendix B: Sample of Indirect Leadership Questionnaire with 80 Items

Indirect Leadership Questionnaire

1. When our workmates discuss the solution to a problem, our leader	0	1	2	3	4
- A. intends not to get involved	-	-	-	-	-
- B. emphasizes the personal communication to avoid the misunderstood	-	-	-	-	-
- C. seems to be very confident , even if someone questions his decision	-	-	-	-	-
- D. can deliver his thoughts clearly	-	-	-	-	-
2. When the workmates have a conflict, my leader	0	1	2	3	4
- A. the conflict can be solved without stepping in by our leader	-	-	-	-	-
- B. makes mischief between the employees(R)	-	-	-	-	-
- C. asked us to settle down first before the crisis	-	-	-	-	-
- D. help us to see where go wrong	-	-	-	-	-
3. My leader likes the subordinate who can	0	1	2	3	4
- A. be adaptable to the new team in order to reach the goal	-	-	-	-	-
- B. have the competition attitude (R)	-	-	-	-	-
- C. didn't lose his mind before the emergency	-	-	-	-	-
- D. know exactly his role in the team	-	-	-	-	-
4. We can accomplish the goal, because	0	1	2	3	4
- A. facilitates the teamwork to reach the point	-	-	-	-	-
- B. sells him short before the group interests	-	-	-	-	-
- C. thinks calmly about what steps to take.	-	-	-	-	-
- D. helps others identify a clear idea of the group's goal	-	-	-	-	-
5. If someone makes a mistake in the work place, my leader	0	1	2	3	4
- A. indicates what should be done and how it should be done	-	-	-	-	-
- B. creates learning opportunities for others in order to develop our skills	-	-	-	-	-
- C. will tend to be emotionally upset (R)	-	-	-	-	-
- D. points out who we can count on when I meet the difficult	-	-	-	-	-
6. When we have a discussion during the meeting, my leader	0	1	2	3	4
- A. waits until everyone shows their opinion before the decision making	-	-	-	-	-
- B. helps to reach compromise between the personal conflicts	-	-	-	-	-
- C. he is always reasonable to follow others' ideas	-	-	-	-	-
- D. ensure that everyone gets his point of view	-	-	-	-	-

7. When someone disagrees with my leader, he will	0	1	2	3	4
- A. imposes his solution to others (R)	-	-	-	-	-
- B. refuses to give in when people to disagree with him(R)	-	-	-	-	-
- C. put aside his feeling in order to focus on the present situation	-	-	-	-	-
- D. affectively articulates his ideas	-	-	-	-	-
8. It is quiet important for my leader that	0	1	2	3	4
- A. everyone's voice can be heard	-	-	-	-	-
- B. fight for every possible promotion(R)	-	-	-	-	-
- C. keep calm in any circumstances	-	-	-	-	-
- D. all the information of the company are accessible to us	-	-	-	-	-
9. When it's time to make a decision, my leader	0	1	2	3	4
- A. will be the dominant adviser in the discussion (R)	-	-	-	-	-
- B. trust more in the decision of the group	-	-	-	-	-
- C. restrains himself from doing anything too quickly	-	-	-	-	-
- D. indicates first how our works fit into the big picture	-	-	-	-	-
10. When it comes to the future of the company	0	1	2	3	4
- A. everyone's suggestion will be considered without judging	-	-	-	-	-
- B. the leader makes me believe the company's interests is more important than his own needs	-	-	-	-	-
- C. My leader Try to penetrate all the obstacles by reason	-	-	-	-	-
- D. my leader will Imprint the organization with well-defined vision	-	-	-	-	-
11. The reason why I like my current job, it's all because	0	1	2	3	4
- A. feel free to make decision on my work	-	-	-	-	-
- B. get the help from others when I really need it	-	-	-	-	-
- C. my leader helps me calm down in the stressful situation	-	-	-	-	-
- D. I've learnt from my leader to think big	-	-	-	-	-
12. Each time when the job faced the deadline, my leader	0	1	2	3	4
- A. started to urge me on great efforts (R)	-	-	-	-	-
- B. offered his own knowledge to help me through	-	-	-	-	-
- C. lost his face as if I already failed the subject (R)	-	-	-	-	-
- D. got me confused about the my work plan (R)	-	-	-	-	-
13. What bothers me the most about leader is,	0	1	2	3	4
- A. my leader sometimes could be the troublemaker in our team	-	-	-	-	-
- B. my leader holds the idea "give in a little to get a little"	-	-	-	-	-
- C. my leader keeps on complaining the negative	-	-	-	-	-

results instead of moving forward (R)					
D. I can't get the point of his speech (R)	-	-	-	-	-
14. There are people who support our leader, because he	0	1	2	3	4
- A. let others do their work the way they think best	-	-	-	-	-
- B. sacrifices himself for the good of the group	-	-	-	-	-
- C. never gets emotional in front of the crisis	-	-	-	-	-
D. always prepared for the near future	-	-	-	-	-
15. My leader makes us believe that	0	1	2	3	4
- A. we can work as a team without lead	-	-	-	-	-
- B. He is presumes to be at the top of the group (R)	-	-	-	-	-
- C. the importance of having the peace of mind	-	-	-	-	-
- D. our role in the team is clearly defined	-	-	-	-	-
16. When the company suffered during the hard time, my leader	0	1	2	3	4
- A. insisted on one solution (R)	-	-	-	-	-
- B. only cared about his personal losses (R)	-	-	-	-	-
- C. was sure not to make matters worse by acting too soon	-	-	-	-	-
D. lost his vision of the company (R)	-	-	-	-	-
17. Which one is more adequate to describe your leader	0	1	2	3	4
- A. keeps quiet about personal issues	-	-	-	-	-
- B. put himself in a position of competition (R)	-	-	-	-	-
- C. got distracted by other activities easily(R)	-	-	-	-	-
D. Take a broad view of the situation	-	-	-	-	-
18. All the difficulties we overcame, is due to	0	1	2	3	4
- A. we can constantly focus on them	-	-	-	-	-
- B. the carefulness and support among the workmates	-	-	-	-	-
- C. our leader never let his negative attitude to affect us	-	-	-	-	-
D. leader's foresight to tackle the big problem	-	-	-	-	-
19. When the short term strategy has to be changed, my leader	0	1	2	3	4
- A. forced us to accept his plans (R)	-	-	-	-	-
- B. attempted to coordinate in void of affecting the whole teamwork	-	-	-	-	-
- C. got angry because the things didn't go the way he expected (R)	-	-	-	-	-
D. helped us to distinguish between what is merely important and what is imperative	-	-	-	-	-
20. I feel comfortable with the work atmosphere, because	0	1	2	3	4
- A. everything goes with the flow without disrupting	-	-	-	-	-
- B. everyone assists each other with their duties	-	-	-	-	-
- C. our leader can face the critiques without losing his temper	-	-	-	-	-

D. out leader built the distinctive principles and
practices

- - - - -

Appendix C: Chinese Version of Indirect Leadership Questionnaire with 80 Items.

您好，首先感谢您参加这次关于组织领导力的中西跨文化研究，本次调查研究将采取匿名的方式进行，所涉及的其他个人信息仅用于本次调查研究并受到研究者的保护，此外，每一个问题的答案并没有对错之分，请您如实作答，谢谢您的支持和配合！

第一部分：基本情况

性别：	(1) 男 (2) 女
年龄：	(1) ≤30 岁 (2) 31-40 岁 (3) 41-50 岁 (4) ≥51 岁
教育程度：	(1) 小学及以下 (2) 初中 (3) 高中或中专 (4) 大专 (5) 本科 (6) 研究生及以上
职业：	(1) 办公室职员 (2) 商业服务业员工 (3) 工业企业或商业服务业的中层管理人员 (4) 个体经营业主或公司经理 (5) 普通公务员 (6) 机关事业单位领导 (7) 专业技术人员(教师、医生、工程师、律师、文艺工作者等) (8) 工人, (9) 其他: _____
从业年限：	(1) ≤2年 (2) 3-5年 (3) 6-10年 (4) 11-15年 (5) ≥16年

第二部分：组织领导力问卷

该部分一共由 20 道问题组成，每道题有 4 个选项，大概需要您 10 分钟左右的时间，

请根据您的个人意见作答。每一道问题的回答具体需要如下：

第一步：对每一个选项所描述行为的出现 次数分别进行评价

0 1 2 3 4
从不 偶尔 有时 经常 总是

问题 1：有时我的领导会		0	1	2	3	4
	A 用不同的标准去评价他人的工作	-	√	-	-	-
	B 把精力完全放在短期的目标上	-	-	√	-	-
	C 帮助我们找到自己的职业目标	-	-	-	-	√
	D 很含糊其辞	-	√	-	-	-

1. 当同事们在讨论问题的解决方法时，我们的领导	0	1	2	3	4
- A 试着不去参与其中	-	-	-	-	-
- B 强调员工之间的交流以避免误解	-	-	-	-	-
- C 看起来很自信，即使有人质疑他的决定	-	-	-	-	-
- D 会清晰地传达他的想法	-	-	-	-	-
	-	-	-	-	-
2. 当同事之间发生冲突的时候，我的领导	0	1	2	3	4
- A 不需要介入，问题就可以自行得到解决	-	-	-	-	-
- B 会在同事间搬弄是非	-	-	-	-	-
- C 会叫我们在关键时刻先平静下来	-	-	-	-	-
- D 帮助我们找到问题的缘由	-	-	-	-	-
3. 我的领导喜欢的什么样的下属	0	1	2	3	4
- A 为了达成目标而很快适应新团队的下属	-	-	-	-	-
- B 竞争意识强的下属	-	-	-	-	-
- C 在紧急情况下不会失去理智的下属	-	-	-	-	-
- D 很清楚自己在团队中所扮演的角色的下属	-	-	-	-	-
4. 我们之所以可以完成目标，是因为我们的领导	0	1	2	3	4
- A 促使团队达成共识	-	-	-	-	-
- B 把团队的利益放在自己利益之前	-	-	-	-	-
- C 总会冷静地思考下一步	-	-	-	-	-
- D 帮助大家明确团队目标	-	-	-	-	-
5. 如果有人在工作中犯错，我的领导	0	1	2	3	4
- A 会指明具体要做什么，怎样做	-	-	-	-	-
- B 会创造学习机会以此提高我们的技能	-	-	-	-	-
- C 可能为此而心烦意乱	-	-	-	-	-
- D 会指出遇到困难时我们可以指望谁	-	-	-	-	-
6. 当我们在会议中讨论的时候，我的领导	0	1	2	3	4
- A 会等到每个人都发表建议后再做决定	-	-	-	-	-
- B 帮助有意见冲突的同事达成妥协	-	-	-	-	-
- C 总是合理的听从他人意见	-	-	-	-	-
- D 会确认每个人都明白他的个人观点	-	-	-	-	-
7. 当有人和我的领导发生分歧时，我的领导会	0	1	2	3	4
- A 把他的个人方案强加于人	-	-	-	-	-
- B 拒绝让步妥协	-	-	-	-	-
	-	-	-	-	-

- C 为此抛开个人情感而专注于当前形势	-	-	-	-	-
- D 带有情感的充分表达他的想法					
8. 对于我的领导来说，重要的是	0	1	2	3	4
- A 每个人的声音都能得到聆听	-	-	-	-	-
- B 为每一个可能的晋升机会而奋斗	-	-	-	-	-
- C 在任何情况下都可以保持镇定					
- D 公司的信息对所有人都完全开放	-	-	-	-	-
9. 当涉及到决策的时候，我的领导	0	1	2	3	4
- A 会在讨论中做强势决策者	-	-	-	-	-
- B 更信赖团队的决策	-	-	-	-	-
- C 会克制自己过于武断	-	-	-	-	-
- D 会先指明我们的工作如何融入大局	-	-	-	-	-
10. 当谈及到公司前景的时候	0	1	2	3	4
- A 每个人的建议都会毫无偏见的得到领导的考虑	-	-	-	-	-
- B 领导会使我相信公司的利益大于领导的个人需要	-	-	-	-	-
- C 我的领导会试着用理智去克服所有障碍					
- D 我的领导会把公司的明确愿景铭记于心					
11. 我之所以喜欢当前工作，是因为	0	1	2	3	4
- A 在我的工作范围内可以不受限制的做决策	-	-	-	-	-
- B 在我需要帮助的时候总是有人伸出援手	-	-	-	-	-
- C 我的领导会和同我一起应对紧张局势	-	-	-	-	-
- D 从我的领导身上学到顾全大局	-	-	-	-	-
12. 每次当任务面临最后期限时，我的领导	0	1	2	3	4
- A 会开始敦促我要更加卖力	-	-	-	-	-
- B 利用他自身的知识来帮助我通过难关	-	-	-	-	-
- C 会使脸色，就像我已经失败了一样	-	-	-	-	-
- D 使我对工作计划更加困惑	-	-	-	-	-
13. 关于我的领导，最为困扰我的是	0	1	2	3	4
- A 有时他自身就是团队中的麻烦制造者	-	-	-	-	-
- B 总是持有“以退为进”的想法	-	-	-	-	-
- C 总是抱怨负面结果，而不是既往不咎	-	-	-	-	-
- D 很难抓住他的讲话要点	-	-	-	-	-
14. 有人拥护我们的领导，是因为	0	1	2	3	4
- A 他让我们以自己最喜欢的方式去工作	-	-	-	-	-

- B 他可以为了组织的利益而做出自我牺牲	-	-	-	-	-
- C 他会在危机前面不改色	-	-	-	-	-
- D 他总是对未来做好充分准备	-	-	-	-	-
15. 我们的领导使大家相信	0	1	2	3	4
- A 我们是一个平等互助的团队	-	-	-	-	-
- B 他在团队中的地位高于一切	-	-	-	-	-
- C 平心静气的重要性	-	-	-	-	-
- D 每个人在团队中的角色都有明确界定	-	-	-	-	-
16. 当公司处在困难阶段时，我的领导	0	1	2	3	4
- A 坚持要找到一个解决方案	-	-	-	-	-
- B 仅仅担心他的个人得失	-	-	-	-	-
- C 确认不要轻举妄动以免适得其反	-	-	-	-	-
- D 失去了他对公司的愿景	-	-	-	-	-
17. 下面哪一个句子更合适来用来描述你的领导	0	1	2	3	4
A 对他人的私事保持沉默	-	-	-	-	-
- B 总是把自己放在竞争的位置上	-	-	-	-	-
- C 很容易被其他事物分心	-	-	-	-	-
- D 对局势有着宽广的视野	-	-	-	-	-
18. 所有我们战胜了的难关，都归因于	0	1	2	3	4
- A 我们可以一直专注于其中而不被分心	-	-	-	-	-
B 同事间的相互关心与支持	-	-	-	-	-
- C 我们的领导从来不会让他的个人负面情绪影响大家	-	-	-	-	-
- D 领导重大问题处理的预见性	-	-	-	-	-
19. 当短期策划需要变更时，我的领导	0	1	2	3	4
- A 会强制执行他的个人方案	-	-	-	-	-
- B 会试着协调大家，以免影响整个团队	-	-	-	-	-
- C 会为事情没有按照预先计划进行而动怒	-	-	-	-	-
- D 会帮助我们鉴别事情的轻重缓急	-	-	-	-	-
20. 我的工作氛围使我感觉很舒服，主要是因为	0	1	2	3	4
- A 一切顺其自然没有外界的干扰	-	-	-	-	-
- B 每个人相互协助，各尽其责	-	-	-	-	-
- C 我们的领导可以直面批评指责而不发脾气	-	-	-	-	-
- D 领导制定了清晰的公司规则和惯例	-	-	-	-	-

如果您对本次调查研究的内容和形式有任何意见和建议，请您在写在下面的方框中，
再次感谢您的支持与配合！

Appendix D: Authentic Leadership Questionnaire

Due to the copyright of Authentic Leadership Questionnaire, only part of its items would be demonstrated below.

Authentic Leadership Questionnaire				
Instructions: The following survey items refer to your leader's style, as you perceive it. Judge how frequently each statement fits his or her leadership style using the following scale:				
Not at all 0	Once in a while 1	Sometimes 2	Fairly often 3	Frequently, if not always 4
My leader: 2. admits mistakes when they are made 6. makes decisions based on his or her core values 10. solicits views that challenge his or her deeply held positions 15. knows when it is time to reevaluate his or her position on important issues				

Appendix E: Indirect Leadership Questionnaire with 34 Items

Indirect Leadership Questionnaire

Instruction: The following survey questions describe multiple organizational behaviors in different working situations between the leader and employees. **Judge how frequently each statement fits your case using the following scale:**

	Never	Once in a while	Sometimes	Fairly often	Always
	0	1	2	3	4
1. When the work mates had a conflict, my leader helped us to see where go wrong.	0	1	2	3	4
2. We could accomplish the goal, because our leader facilitated the teamwork to reach the point.	0	1	2	3	4
3. When we discussed during the meeting our leader waited until everyone showed their opinion before the decision making.	0	1	2	3	4
4. If someone disagrees with our leader, he will refuse to give in.	0	1	2	3	4
5. It is quiet important for my leader that everyone's voice can be heard.	0	1	2	3	4
6. When it comes to the future of the company, my leader makes me believe the company's interests is more important than his own needs	0	1	2	3	4
7. The reason why I like my current job, it's all because I can get the help from others when I really need it	0	1	2	3	4
8. My leader makes us believe that he presumes to be at the top of the group	0	1	2	3	4
9. To what extent it describes your leader He or she gets distracted by other activities easily.	0	1	2	3	4

*The following questions have 2 or 3 options, you have evaluar **ALL** of them.

10. When it's time to make a decision, my leader

- | | | | | | |
|--------------------------------------|---|---|---|---|---|
| - trusts more in the group decision. | 0 | 1 | 2 | 3 | 4 |
|--------------------------------------|---|---|---|---|---|

- indicates first how our works fit into the big picture. 0 1 2 3 4

11. When the company suffered during the hard time, my leader

- only cared about his/her persona losses. 0 1 2 3 4
- lost his/her vision of the company. 0 1 2 3 4

12. My Leader like the subordinates who can

- be adaptable to the new team in order to reach the goal. 0 1 2 3 4
- don't lose their mind before the emergency. 0 1 2 3 4
- know exactly their role in the team. 0 1 2 3 4

13. Each time when the job faced the deadline, my leader

- offered his own knowledge to help me through. 0 1 2 3 4
- lost his face as if I already failed the subject. 0 1 2 3 4
- got me confused about the my work plan. 0 1 2 3 4

14. What bothers me the most about my leader is,

- sometimes he himself could be the troublemaker in our team. 0 1 2 3 4
- he keeps on complaining the negative results instead of moving for
- 0 1 2 3 4
- I can't get the point of his speech. 0 1 2 3 4

15. There are people who support our leader, because

- he sacrifices himself for the good of the group 0 1 2 3 4
- he never get emotional in front of the crisis 0 1 2 3 4
- he is always prepared for the near future 0 1 2 3 4

16. All the difficulties we overcame, is due to

- the carefulness and support among the work mates. 0 1 2 3 4
- our leader never let his negative attitude to affect us. 0 1 2 3 4
- our leader has the foresight to tackle the big problem. 0 1 2 3 4

17. When the short term strategy has to be changed, my leader

- attempts to coordinates in void of affecting the whole teamwork. 0 1 2 3 4
- gets angry because the things didn't go the way he expected. 0 1 2 3 4
- helps us to distinguish between what is merely important and what is imperative.

-

0 1 2 3 4

18. I feel comfortable with the work atmosphere, because

- *everything goes with the flow without disrupting.*

0 1 2 3 4

- everyone assists each other with their duties.

0 1 2 3 4

our leader builds the distinctive principles and practices

0 1 2 3 4

APPENDIX F: 34-Item ILQ and ALQ (in Chinese)



Indirect Leadership Research

基本信息

性 别:

年 龄:

职 业:

公司名称:

从业年限:

*你了解你的上司吗?

*你对当前的工作满意吗?

*你和同事的关系如何?

身在职场，我们每个人都缠绕在领导和同事之间这个复杂的人际网中，上面提出的几个问题并没有单一的答案可寻，然而，你对他们的了解程度会直接影响到你个人的职业发展，这正好也是本研究的重点，请帮助我们更好的去了解它。

本调查研究包括两个部分：第一部分有 16 道题，为你提供了一个了解你上级领导风格的机会；第二部分描述了 18 个真实的工作情景，你可以从中发现你的领导和同事的行为特点，请对各个场景中的每一个选项都进行相应的评价。

首先，请在左侧一栏填写基本的个人信息，然后就可以开始这次旅程了。

如果你对本次调查研究有任何意见和建议，请发电子邮件到：hpangucm@gmail.com



第一部分：下面的选项是指你个人所感受到的，你的直属上司的领导风格，请利用下面的评价标准来，判断每一个选项发生

	从不	偶尔	有时	时常	总是
	0	1	2	3	4
	从 不	偶 尔	有 时	时 常	总 是
1 我的直属上司很清楚地表达了他/她的意思。	0	1	2	3	4
2 我的直属上司犯了错的话，会承认错误。	0	1	2	3	4
3 我的直属上司鼓励每个人说出他们自己的想法。	0	1	2	3	4
4 我的直属上司告诉我困难的事实。	0	1	2	3	4
5 我的直属上司表达的情感是内心的真实写照。	0	1	2	3	4
6 我的直属上司展现出的信念和行为一致。	0	1	2	3	4
7 我的直属上司根据他/她的核心价值观作出决策。	0	1	2	3	4
8 我的直属上司要求我持有符合自己核心价值观的观点。	0	1	2	3	4
9 我的直属上司根据高标准的道德守则做出艰难决策。	0	1	2	3	4
10 我的直属上司恳求不同于其坚定立场的观点。	0	1	2	3	4
11 我的直属上司在做出决策前会分析相关数据。	0	1	2	3	4
12 我的直属上司在得出结论前会认真听取各种不同意见。	0	1	2	3	4
13 我的直属上司征求反馈意见以改善与他人的互动关系。	0	1	2	3	4
14 我的直属上司准确地描述了他人是如何看待他/她的能力。	0	1	2	3	4
15 我的直属上司知道该何时重新评估他/她对重要问题的看法。	0	1	2	3	4
16 我的直属上司表示他/她理解特殊行为对他人的影响。	0	1	2	3	4



第二部分：接下来的调查描述了不同工作场景中上级和下属之间发生的多元组织行为，请根据你个人的具体情况，利用下面的评价标准，对每个问题中描述的行为出现的频率逐一做出判断。

	从 不	偶 尔	有 时	常 是	总 是
1 当同事之间发生冲突的时候，我的领导	0	1	2	3	4
A. 帮助我们找到问题的缘由	-	-	-	-	-
2 我们之所以可以完成各项目标，是因为我们的领导	0	1	2	3	4
A. 促使同事之间达成共识	-	-	-	-	-
3 当我们在会议中讨论问题的时候，我的领导	0	1	2	3	4
A. 会等到每个人都发表建议后再做决定	-	-	-	-	-
4 当有人和我的领导发生分歧的时候，我的领导会	0	1	2	3	4
A. 拒绝让步妥协	-	-	-	-	-
5 对于我的领导来说，重要的是	0	1	2	3	4
A. 每个人的心声都能得到聆听	-	-	-	-	-
6 当谈及到组织发展的时候，我的领导	0	1	2	3	4
A. 会使我相信集体的利益大于他/她的个人需要	-	-	-	-	-
7 我之所以喜欢我当前的工作，都是因为	0	1	2	3	4
A. 在我需要帮助的时候总有人伸出援手	-	-	-	-	-
8 我的领导使我相信	0	1	2	3	4
A. 他/她在集体中的地位至高无上	-	-	-	-	-
9 下面的句子在何种程度上描述了你的领导	0	1	2	3	4
A. 他/她很容易被其他事物分心	-	-	-	-	-
10 当涉及到决策的时候，我的领导	0	1	2	3	4
A. 更信赖集体的决策	-	-	-	-	-
B. 会先指明我们应该从大局出发	-	-	-	-	-

	从 不	偶 尔	有 时	总 常 是
11 当组织处在困难阶段的时候，我的领导	0	1	2	3 4
A. 仅仅担心他/她的个人得失	-	-	-	-
B. 失去了他/她对组织的愿景	-	-	-	-
12 我的领导喜欢什么样的下属	0	1	2	3 4
A. 为了达成目标而很快适应新团队的下属	-	-	-	-
B. 在紧急情况下不会失去理智的下属	-	-	-	-
C. 很清楚自己在团队中所扮演的角色的下属	-	-	-	-
13 每次当任务面临最后期限时，我的领导	0	1	2	3 4
A. 利用他/她自身的知识来帮助我通过难关	-	-	-	-
B. 会使脸色，就像我已经失败了一样	-	-	-	-
C. 使我对工作计划更加困惑	-	-	-	-
14 关于我的领导，最为困扰我的是	0	1	2	3 4
A. 有时他/她自身就会制造麻烦	-	-	-	-
B. 他/她总是抱怨负面结果，而不是既往不咎	-	-	-	-
C. 很难抓住他/她的讲话要点	-	-	-	-
15 我的领导得到他人的拥护，是因为	0	1	2	3 4
A. 他/她可以为了组织的利益而做出自我牺牲	-	-	-	-
B. 他/她会在危机前面不改色	-	-	-	-
C. 他/她总是对未来做好充分准备	-	-	-	-
16 所有我们战胜过的难关，都归因于	0	1	2	3 4
A. 同事间的相互关心与支持	-	-	-	-
B. 我的领导从不会让他/她的负面情绪影响大家	-	-	-	-
C. 我的领导对处理重大问题的预见性	-	-	-	-
17 当短期目标需要变更时，我的领导	0	1	2	3 4
A. 会试着协调，以免影响整个团队	-	-	-	-
B. 会为事情没有按照预先计划进行而动怒	-	-	-	-
C. 会帮助我们鉴别事情的轻重缓急	-	-	-	-
18 我的工作氛围让我感觉很舒服，主要是因为	0	1	2	3 4
A. 一切都进行的顺其自然，没有外界的干扰	-	-	-	-
B. 每个人相互协助，各尽其责	-	-	-	-
C. 我的领导制定了清晰的个人和集体准则	-	-	-	-

APPENDIX G: 34-Item ILQ and ALQ (in Spanish)

Investigación en liderazgo indirecto

¡Este cuestionario es totalmente anónimo!



Información:

Sexo: ☐ Varón ☐ Mujer

Edad: ____

Empresa: ____

Estudios: ____

Experiencia laboral: ____ años

Todos nos encontramos atrapados en las complejas relaciones con nuestro jefe y colegas en nuestro lugar de trabajo, sin embargo, el hecho de que las conozcan puede afectar directamente a su carrera profesional. Este es el punto clave de esta investigación **;Tu opinión nos importa!** Por favor ayúdenos a realizarla.

Este estudio consiste en dos partes, la primera le ofrecerá una buena oportunidad de comprender el estilo de liderazgo de su jefe en 16 ítems; la segunda describe 18 situaciones laborales reales en las que descubrirá cómo su jefe y colegas se comportan en cada uno de los aspectos.

Ahora puede empezar el viaje, disfrutarlo!



Sección 1

Instrucción:

Los ítems que figuran a continuación se refieren al estilo de liderazgo de tu jefe o supervisor (líder) tal como tú lo percibe. Por favor, indica con qué frecuencia cada afirmación se ajusta al estilo de liderazgo de tu jefe usando la siguiente escala:

Nunca 0 1 2 3 4 Siempre o casi siempre

Mi jefe (o supervisor, tutor, profesor)

- | | |
|---|-----------|
| 1. Dice exactamente lo que quiere decir. | 0 1 2 3 4 |
| 2. Admite los errors cuando se cometen. | 0 1 2 3 4 |
| 3. Anima a cada persona a expresar su opinion. | 0 1 2 3 4 |
| 4. Te dice la verdad aunque sea dura. | 0 1 2 3 4 |
| 5. Muestra las emociones que se corresponden exactamente con sus sentimientos. | 0 1 2 3 4 |
| 6. Muestra creencias que son consistentes con sus acciones. | 0 1 2 3 4 |
| 7. Toma decisions basadas en los valores que son importantes para él/ella. | 0 1 2 3 4 |
| 8. Te pide que asumas posiciones que estén de acuerdo con los valores que son importantes para ti. | 0 1 2 3 4 |
| 9. A la hora de tomar decisions dificiles para él/ella son muy importantes los aspectos éticos. | 0 1 2 3 4 |
| 10. Solicita puntos de vista contrarios a las opinions que mantiene. | 0 1 2 3 4 |
| 11. Analiza los datos relevantes antes de llegar a una decisión. | 0 1 2 3 4 |
| 12. Escucha cuidadosamente diferentes puntos de vista antes de llegar a conclusions. | 0 1 2 3 4 |
| 13. Busca la opinion de los demás (feedback) para mejorar las relaciones con ellos. | 0 1 2 3 4 |
| 14. Tiene una idea bastante exacta de como otras personas ven sus capacidades de liderazgo. | 0 1 2 3 4 |
| 15. Sabe cuándo es el momento de volver a examiner su posición sobre cuestiones importantes. | 0 1 2 3 4 |
| 16. Muestra a los demás que comprende cómo las acciones específicas que pone en marcha les afectan. | 0 1 2 3 4 |

Sección 2

Instrucción: Las preguntas que figuran a continuación se describen los múltiples comportamientos organizativos entre tu jefe o supervisor (líder) tal como tú lo percibes. Por favor, indica con qué frecuencia cada afirmación se ajusta al tu caso usando la misma escala como la anterior:

1. Cuando los compañeros de trabajo tuvimos un conflicto, mi jefe nos ayudó a ver dónde estaba el problema. 0 1 2 3 4
2. Pudimos llevar a cabo el objetivo porque nuestro jefe ayudó al equipo de trabajo a llegar a la meta. 0 1 2 3 4
3. Cuando discutimos durante una reunión, nuestro jefe esperó a que cada uno diera su opinión antes de tomar una decisión. 0 1 2 3 4
4. Si alguien discrepa con nuestro jefe, él nunca se rendirá. 0 1 2 3 4
5. Mi jefe da mucha importancia a que la voz de cada uno sea escuchada. 0 1 2 3 4
6. Cuando se trata del futuro de la compañía, mi jefe me hace creer que los intereses de la compañía son más importantes que sus propias necesidades. 0 1 2 3 4
7. El motivo por el que me gusta mi trabajo actual es que puedo obtener la ayuda de los demás cuando la necesito. 0 1 2 3 4
8. Mi jefe pretende mostrar que está a la cabeza del grupo. 0 1 2 3 4
9. Hasta qué punto dirías de tu jefe, que se distrae fácilmente con otras actividades. 0 1 2 3 4

10. Cuando hay que tomar decisiones, mi jefe

> Confía mucho en la decisión del grupo. 0 1 2 3 4

> nos indica cómo encaja nuestro trabajo en lo que tiene en mente. 0 1 2 3 4

11. Cuando la compañía sufrió durante los períodos difíciles, mi jefe

> solo se preocupó de sus pérdidas personales. 0 1 2 3 4

> no miró por los intereses de la compañía. 0 1 2 3 4

12. A mi jefe le gusta que el subordinado

> Se adapte al equipo para así alcanzar el objetivo. 0 1 2 3 4

> Mantenga la calma ante una emergencia. 0 1 2 3 4

> Sepa exactamente su papel en el equipo. 0 1 2 3 4

13. Cada vez que el trabajo se aproxima a su fecha límite, mi jefe

> ofrece sus conocimientos para ayudarme a conseguirlo 0 1 2 3 4

> se da por vencido como si yo hubiera fracasado. 0 1 2 3 4

> me deja desconcertado respecto a mi plan de trabajo. 0 1 2 3 4

14. Lo que más me molesta de mi jefe es,

> algunas veces él puede ser el problema del equipo. 0 1 2 3 4

> no para de quejarse de los resultados negativos en lugar de hallar soluciones. 0 1 2 3 4

> no puedo comprenderle. 0 1 2 3 4

15. Hay gente que apoya a nuestro jefe, porque

> se sacrifica a sí mismo por el bien del grupo. 0 1 2 3 4

> nunca se muestra emocionalmente afectado por la crisis. 0 1 2 3 4

> siempre está preparado para el futuro inmediato. 0 1 2 3 4

16. Superamos las dificultades gracias a

> la disposición y el apoyo entre los compañeros de trabajo. 0 1 2 3 4

> que nuestro jefe nunca deja que su actitud negativa nos afecte. 0 1 2 3 4

> que nuestro jefe tiene la prevision de abordar los problemas. 0 1 2 3 4

17. Cuando tiene que cambiar la estrategia en el future Inmediato, mi jefe

> intenta coordinar al conjunto del equipo para que no se vea afectado. 0 1 2 3 4

> se enfada cuando las cosas no van según lo esperado. 0 1 2 3 4

> nos ayuda a distinguir entre lo que es importante y lo que es imperativo. 0 1 2 3 4

18. Me siento cómodo con el ambiente de trabajo cuando

> todo fluye ordenadamente. 0 1 2 3 4

> todo el mundo ayuda a los demás en sus obligaciones. 0 1 2 3 4

> nuestro jefe hace que las reglas estén muy bien definidas. 0 1 2 3 4

APPENDIX H: Use Permission of Authentic Leadership Questionnaire



To whom it may concern,

This letter is to grant permission for Haotian Pang to use the following copyright material for his/her research:

Instrument: ***Authentic Leadership Questionnaire (ALQ)***

Authors: ***Bruce J. Avolio, William L. Gardner, and Fred O. Walumbwa***

Copyright: ***2007 by Bruce J. Avolio, William L. Gardner, and Fred O. Walumbwa***

Three sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

The entire instrument may not be included or reproduced at any time in any published material.

Sincerely,

A handwritten signature in black ink, appearing to read "K. Walumbwa", is positioned above a faint, rectangular, light-gray stamp.

Mind Garden, Inc.
www.mindgarden.com